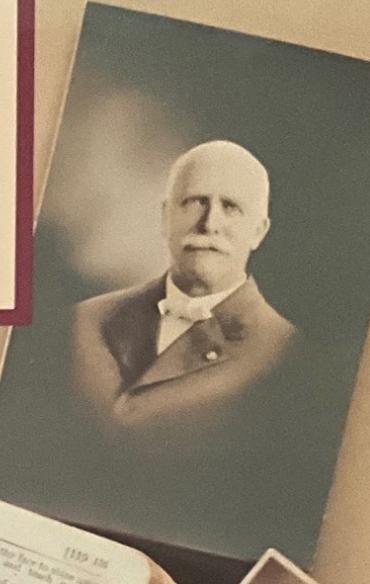


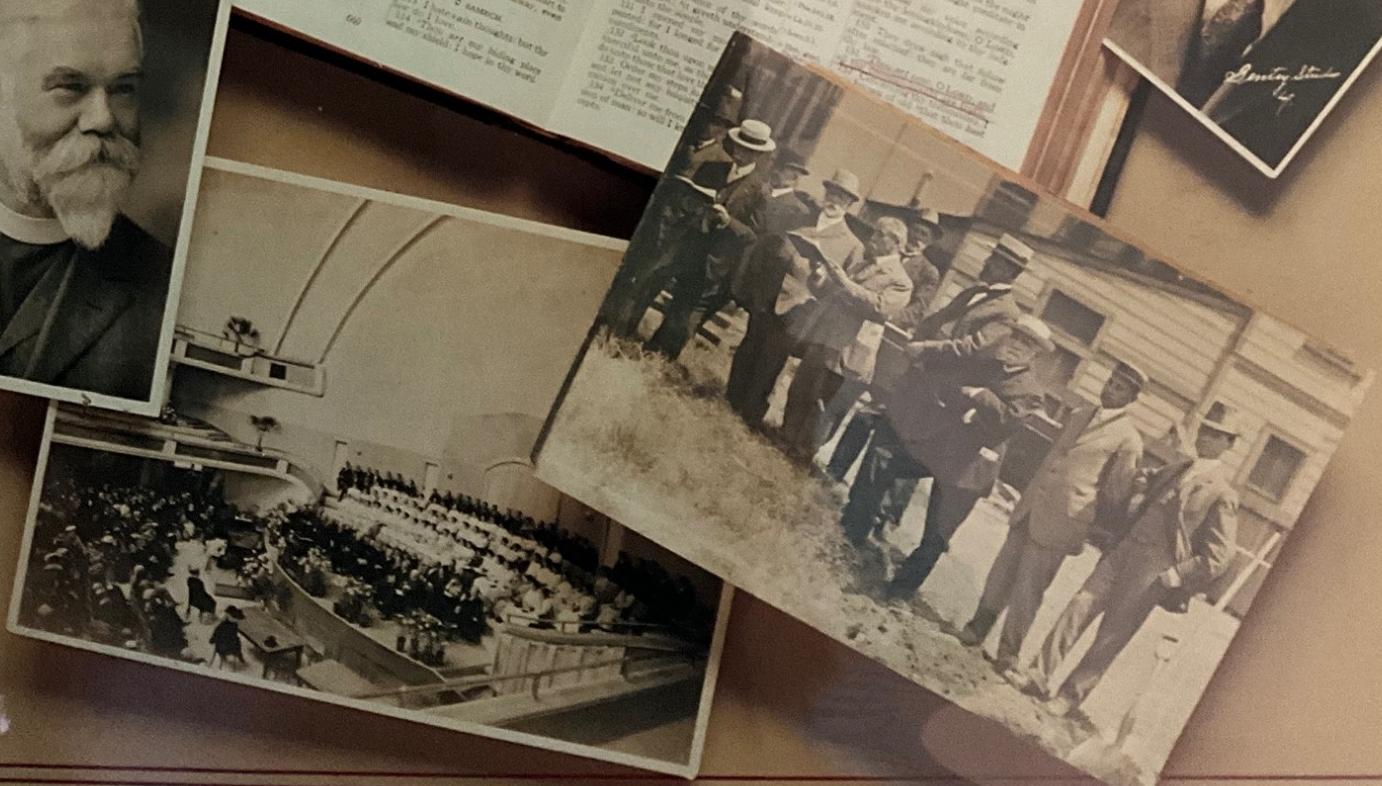
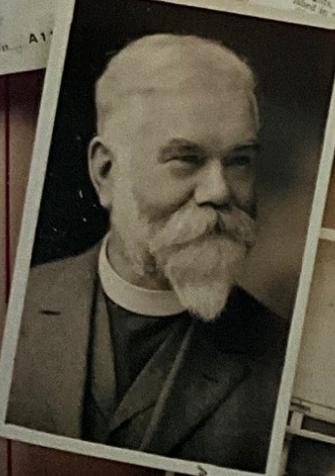
# 70 Years on Hope Street



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*Seventy Years on Hope Street* is the story of one of America's great churches.

Starting with the vision of Union Oil Company founder Lyman Stewart, the book traces in text and photos the rich history of two of the leading Christian institutions west of the Mississippi.

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"*Daddy Horton*," who gave shoeleather to Lyman Stewart's dreams ...

*Reuben Archer Torrey*, the world-renowned evangelist and educator who was the reason the great edifice on Hope Street came into being as it did ...

*John McNeill*, the loveable Scottish preacher who caused a stir amidst separationist elders ...

*John MacInnis*, the dean of the Bible Institute whose controversial book almost spelled doom for both organizations ...

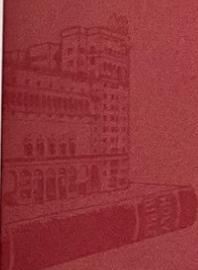
*Louis Talbot*, the native Australian who took two great American institutions from the grasp of Depression bankruptcy into a golden era of expanded ministry and prosperity ...

*J. Vernon McGee*, the self-proclaimed "plowboy from Cleburne, Texas" who took Talbot's successes and added his own to them, making the Church of the Open Door one of the largest evangelical families in the world ...

and a host of other men and women of God who made their journey of faith down Hope Street.

The evangelical movement in America weaves its history through the portals of the building on Hope Street, making this book the history not just that of concrete and steel, or even of one congregation. But rather this is the story of God at work in twentieth-century America—in the lives of the people of God, some with glorious stories and wide reputations, and others with more modest credentials but equally large faith.

Three score and ten years is a lifetime. And this is the lifetime of a citadel in the midst of a great city. As you read its pages and ponder its pictures, you will see yourself and your heritage ... and you will thank God for it.



# 70 YEARS ON HOPE STREET

St. John's  
Episcopal Church

# 70 YEARS ON HOPE STREET

— ♦ —  
A History of the  
Church of the Open Door  
1915-1985  
— ♦ —

G. Michael Cocoris



CHURCH OF THE OPEN DOOR  
Los Angeles • Glendora

*Design and Editorial Services by*  
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## INTRODUCTION

A church is like a person: it can experience conception, birth, growth, reproduction, struggles, troubles, victories, decline, and even death. The Church of the Open Door was born in Los Angeles and by God's grace was given three score years and ten to live and work on Hope Street. During the time there it experienced a full life, including seasons of glorious success as well as periods of pain.

Through it all God has used this congregation to win countless crowds to Christ, to teach thousands upon thousands the Word of God, to inspire multitudes, some of whom were just passing through, and to send who knows how many to serve the Lord in every corner of the world. Those instructed and inspired under its influence have in turn started other organizations, mainly missionary enterprises, to further spread the gospel and God's Word.

Without a doubt, this is one of America's great historic churches. Yet, its history reads like the chronicle of many ordinary Christians and congregations. As you read you might just see yourself as well as your church.

G. Michael Cocoris, D.D.  
Los Angeles, California

## ACKNOWLEDGEMENTS

I am indebted to others who rendered invaluable assistance in the production of this volume. Henry Howell, Ray Killion, Colin McDougall, and Dale Wolery read and, in some cases, re-read the manuscript and offered many helpful suggestions and additions. Henry Howell supplied a copy of the letters written by Pastor McNeill. Ray Killion and Dale Wolery helped with the gathering of photos. Dale and I virtually wrote the last chapter together. Sharon Beckwith, a graduate of Biola, who has been my faithful and competent secretary through most of my tenure as pastor, patiently typed and retyped (and typed again) the manuscript. She and Dorothy Howie, niece of Dr. William Evans, also spent hours searching the archives for photos and Church bulletins, and covered a myriad of necessary details.

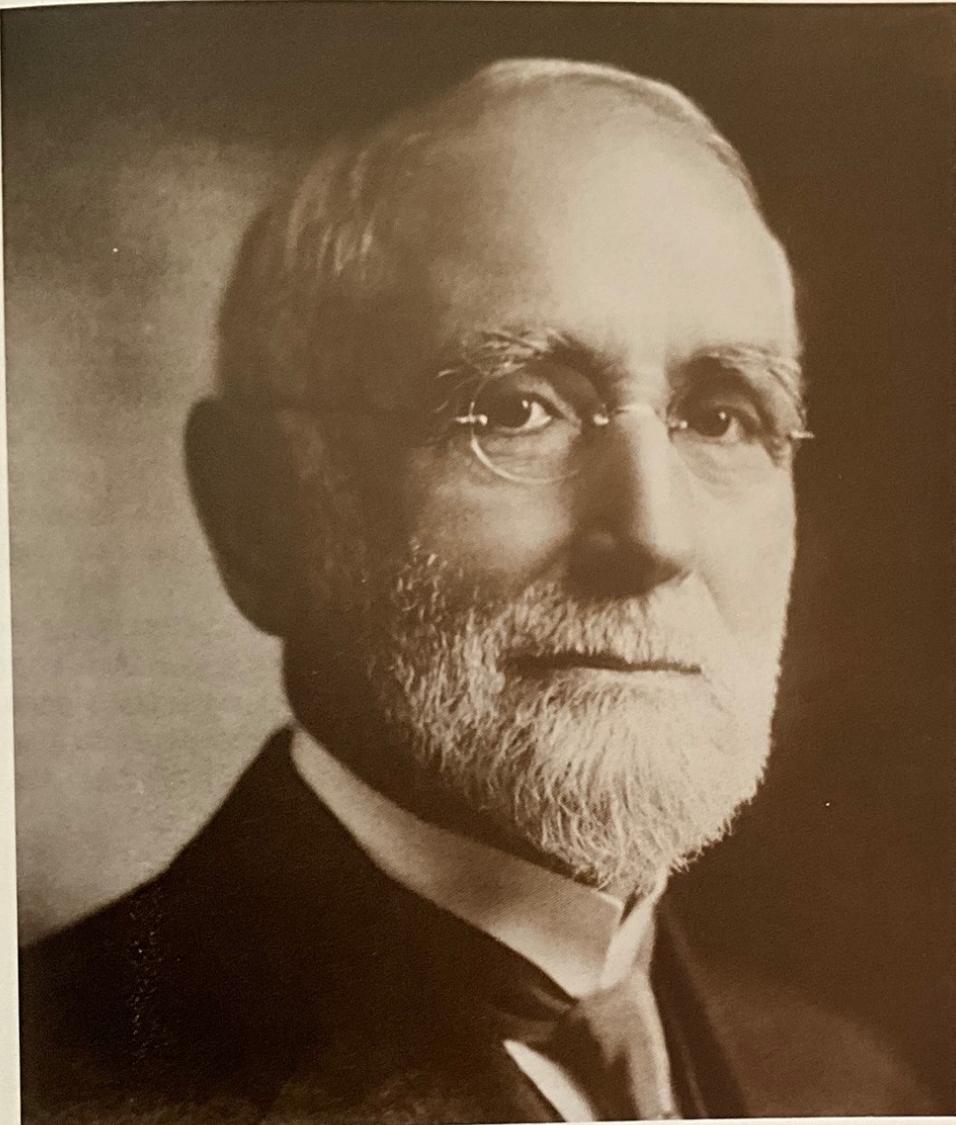
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DEDICATED

To the countless multitudes of believers who through the years supported the Church of the Open Door with their presence, their prayers, and their persons; especially to those who remained faithful to the end.

## THE FOUNDATION 1901-1915



*Lyman Stewart, founder of the Union Oil Company of California, gives his energies and fortune to the advancement of evangelical causes, most notably The Fundamentals, the Bible Institute of Los Angeles, and the Church of the Open Door.*

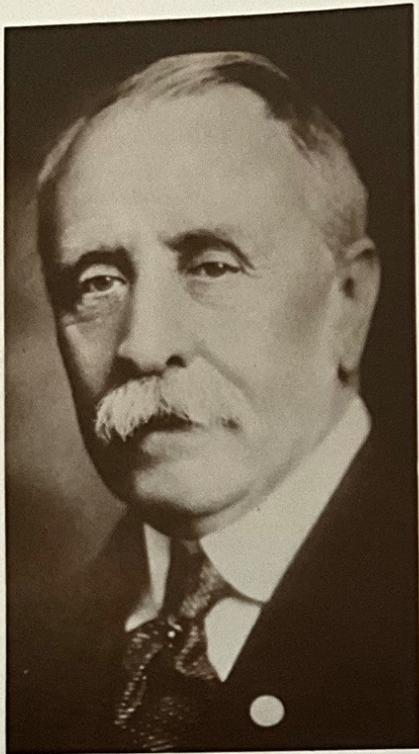
Like several streams coming together to form one mighty river, three men merged to establish what ultimately became the Church of the Open Door.

The first was Lyman Stewart (1840-1923), an oil man from Pennsylvania who came to Los Angeles where he founded the Union Oil Company. Stewart was a wealthy, dedicated Christian layman. He was a faithful member of the Immanuel Presbyterian Church, president of the local chapter of the Y.M.C.A., one of the founders of the downtown Union Rescue Mission, and a supporter of missionaries.

At the close of the Spanish-American War in 1898, Stewart became burdened for the Philippine Islands, which were surrendered to the United States through the Treaty of Paris. "There were only two Bibles in the entire Philippines, so far as is known, at the time of the Spanish-American War," he later wrote. Stewart engaged A. B. Prichard, a Presbyterian minister, to prepare and underscore Spanish Testaments which he then had



*Stewart loses control of the Union Oil Company in 1914, due in no small part to the fact that he uses his money to further the Bible Institute rather than to control his company.*



*Thomas Corwin Horton is affectionately called "Daddy" Horton. In 1906 Horton becomes assistant pastor at the Presbyterian church Lyman Stewart attends and the two men become close friends. Horton helps Stewart pursue his dream for a Bible school and is named first superintendent of Biola.*



*Horton starts the Fishermen's Club to teach young men the Bible and to help them share their faith. This early photo shows them meeting prior to the founding of the Church of the Open Door, which will be the Fishermen's Club movement's international headquarters.*

published and distributed extensively in the Philippines and in twenty-one Spanish-speaking countries.

Stewart also founded an organization called "The Los Angeles Bible Institute" for the purpose of teaching and publishing the Word of God. He invited Rev. Prichard to serve as president and a simple curriculum was developed. Classes began in 1901, but were discontinued in 1903 when Prichard accepted the pastorate of the Central Presbyterian Church of Los Angeles. The publishing department of the Institute was renamed "The Bible House of Los Angeles."

With the coming of T.C. Horton (1848-1932) as assistant pastor of the Immanuel Presbyterian Church, the Bible institute idea was revived. Horton was a businessman who became so involved in the Lord's work that he finally left the business world to enter the ministry. Even though he had no formal education, he became the associate pastor under A. T. Pierson at Bethany Church in Philadelphia and was later pastor of the First Congregational Church in Dallas.

Stewart first learned of Thomas Corwin Horton while attending the now famous Niagara Bible Conference in Niagara, New York in 1894. When asked by his pastor to find an assistant pastor for his church in Los Angeles, Stewart sought recommendations from several prominent ministers at the conference. Most suggested Horton, then pastor of the St. Paul (Minnesota) Gospel Tabernacle.

In January 1906, T.C. Horton became the assistant pastor of the Immanuel Presbyterian Church, which was located at the time at Tenth and Figueroa Streets.

On Monday night, April 16, 1906, seven young men met with "Daddy Horton" (as he came to be called) at Immanuel Presbyterian for Bible study and instruction in soul-winning. The class grew until one hundred and fifty to three hundred high school and college age men were gathering on Monday evenings. The members of the class selected the name "Fishermen's Club" and adopted Matthew 4:19 as their motto: "And He sayeth unto them, Follow Me and I will make you fishers of men."

The astounding results of Rev. Horton's first Bible class provoked him to further ambitions. An early article in *The King's Business* reported,

So active and successful was the fisherman's work that they naturally became the inspiration of their leader in his first determination to form a dominant religious institution to educate and equip workers on a greater scale. The result has been nothing short of miraculous.

In the fall of 1907, a similar class was organized by Mrs. Horton ("Mother Horton") for young women. It was called the "Lyceum Club," which connoted teaching.

Rev. Horton also conducted a training class for Sunday School teachers. These classes were tremendously successful. Horton concluded: "Why not have a school that would train believers in personal evangelism and Bible study?" He began to share his dream with Stewart.

Although the two had widely different backgrounds and were "noticeably diametrical" in temperament, Stewart and Horton became fast friends, talking frequently about evangelism and the future of the Lord's work around the world. Stewart favored investing in the type of ministry that would readily evangelize the lost instead of pouring the Lord's money into "brick and mortar." Horton was concerned about the shortage of people trained to lead others to Christ. He dreamed of a Bible training school.

In the summer of 1907 Horton conducted a series of evangelistic tent meetings financed by Stewart. That experience confirmed the need of a Bible training institution in the minds of both men for, in the words of Horton, the greatest drawback was "the fact that our leaders are not qualified by practical equipment." Furthermore, both were concerned about the liberal tenets of modernism which were continuing to creep into the churches.

So that summer they sought the advice of Dr. R.A. Torrey, the foremost authority on Bible schools and an old friend of Horton from the days when they were both in the Minneapolis area. Torrey was dean of Moody Bible Institute and a world-renowned evangelist.

Dr. Torrey thought that Los Angeles was "the logical place on the coast" for a Bible institute and agreed to be identified with the school in an advisory capacity. He further agreed to conduct a three-month evangelistic campaign beginning in January of 1908.

With Torrey's endorsement, Horton made every effort to launch a local Bible institute in the fall of 1907. A number of complications forced a delay, including the cancellation of the scheduled Torrey campaign. The large building to be used for the meeting was condemned and no other suitable place could be found.

The Bible Institute of Los Angeles was formally founded on February 25, 1908. Lyman Stewart was president, A.B. Prichard vice president, T.C. Horton superintendent, and Dr. W.E. Blackstone, a former Methodist pastor and author of the popular *Jesus Is Coming*, served as dean. The stated purpose was to "train accredited men and women, free of cost, in the knowledge and use of the Bible." The Institute was to be "interdenominational" and have the Bible as its "chief textbook."

On March 10, 1908, the first classes were held downtown at 260-264 South Main Street on the second floor above a pool hall. The first student body, consisting of about thirty-five students, was recruited from the Fishermen's and Lyceum Clubs, and from the Sunday School teachers' training class which Horton was teaching. Classes convened in the afternoons between 2:00 and 4:00 P.M. In addition to this, special meetings were held in the evenings, including the popular Friday Night Bible Class. It didn't take long for the Institute to be affectionately called "Biola" for short.

Soon the Main Street location could not contain the rapidly expanding student body. The Institute eventually relocated to the Temple Auditorium



"Mother" Horton shares Daddy's zeal for helping young people and starts the Lyceum Club for women in the fall of 1907.



Dr. Torrey is first and always the evangelist. Here his horse-drawn wagons of the Moody Bible Institute of Chicago take the gospel to the people of that great city.



Reuben Archer Torrey is a world-renowned evangelist who has become the stylist of the Bible institute method of education. He crafts the curriculum at Moody Bible Institute before moving west to serve as dean of the newly-formed Bible Institute of Los Angeles.



The third chapel at Yale University is built while Torrey is a student. While in chapel he struggles with the truth of the Christian faith and decides to go to Europe for further biblical studies.

Building at the corner of Fifth and Olive Streets. Meanwhile, the directors of the infant Institute began formulating plans for the construction of new facilities.

The third force, and deciding factor, in the formation of the Church of the Open Door was the coming of Dr. Reuben Archer Torrey (1856-1928).

Torrey, the son of a banker, was born in New Jersey on January 28, 1856. He entered Yale College at age 15 intending to become an attorney. After three years of worldly involvement, he trusted Christ as his Savior and decided to enter the ministry. In 1875, he graduated with honors and that fall entered the Yale Divinity School where he distinguished himself by winning the Hebrew Award.

In Torrey's senior year, D.L. Moody, the great evangelist, spoke in chapel. Moody, unimpressed with Torrey's scholarly achievement, advised him: "Young man, you'd better get to work for the Lord." Swallowing his pride, Torrey asked Moody to teach him how to lead someone to Christ. After giving Torrey and a few of his fellow students several verses of Scripture, Moody charged, "Now gentlemen, go at it." Torrey did, leading to Christ a young lady whom he used to meet in the ballroom. That experience transformed his attitude toward the ministry.

Torrey's conversion did not settle all his doubts, however. As he pursued theological studies at Yale Divinity School, Torrey found that "The professors . . . were all orthodox, but I was not."

He was especially troubled by the Bible's account of the resurrection of Christ. Could he really believe it? Torrey studied the evidence carefully, and found it overwhelming. There was no doubt that Christ had risen from the dead. "That conclusion," he recalled, "carried everything with it that was essential."

After graduation from seminary, Torrey was ordained by the Congregational Church and served as pastor of a Congregational church in Ohio where he met his wife.

Torrey then attended graduate school in Germany. He studied under Franz Delitzsch, the leading authority on Old Testament criticism and Hebrew in Germany and co-author of the famous *Keil & Delitzsch Commentary on the Old Testament*. Theodore Zahn, one of the foremost authorities on the New Testament and author of the monumental *Introduction to the New Testament*, was also one of his professors. During his studies abroad, Torrey settled the question of whether the Bible was the inspired and inerrant Word of God. He knew he could trust it, and he never wavered again. For financial reasons Torrey was unable to finish his graduate work in Germany. Years later Wheaton College awarded him the Doctor of Divinity degree (June 20, 1907).

From Europe he went to Minneapolis where he pastored the Open Door Church and organized the People's Church (Congregational). At the same time he became superintendent of the city mission. This work gave him further seasoning in the ministry and showed him the power of the

gospel to transform lives.

Such a background produced a man who could handle himself and the Bible well, whether on skid row or among theological scholars. Said one biographer, "He could kneel beside a drunk in a mission or explain the gospel at an elegant dinner table."

When Moody was searching for a superintendent for his proposed Bible Institute in Chicago, he was advised to secure Torrey, which he did. Torrey designed the curriculum for the new Bible Institute which became the pattern for many all over the world. In Chicago, Torrey authored several books and also pastored the Chicago Avenue Church (later renamed the Moody Memorial Church), which Moody had established in 1864.

From 1902 to 1905, Torrey toured the world conducting evangelistic campaigns in Australia, New Zealand, Japan, China, India, Scotland, Ireland, and England, as well as America. His songleader was a former student named "Charlie" Alexander. During their travels, multiplied thousands trusted Christ.



In the summer of 1911, Torrey was invited to be the new dean of the Bible Institute of Los Angeles. Torrey's biographer, Roger Martin, states,

His acceptance, however, included two stipulations. First, he stated that a church should be organized to function in much the same capacity as the Moody Memorial Church was to the Moody Bible Institute. Second, and more important, the auditorium of the Institute and church should be able to accommodate at least 3,500 people for evangelistic services.

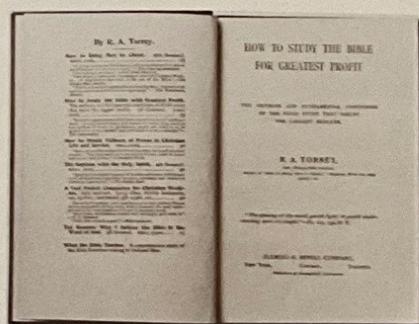
The reasons for these conditions were aptly stated by his son Reuben.

He considered this essential for the more adequate training of the students as a practical laboratory, and also it would enable him to continue the evangelistic preaching mission to which he believed God had called him. It would also make possible a strong evangelical witness in the heart of Los

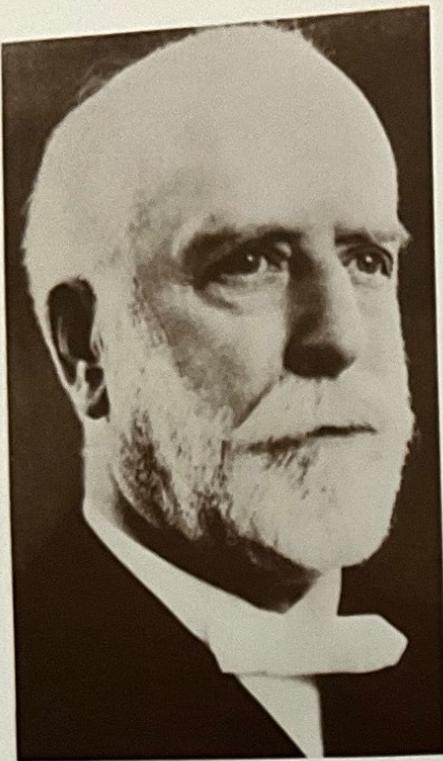


*The Chicago Avenue Church is a citadel in the city in 1876. Torrey becomes its pastor in 1893. In 1929 the church will build a new sanctuary further north in the city under P. W. Philpott's pastorate and it will be called Moody Memorial Church.*

Torrey travels around the world in evangelistic crusades like this one which is held in Birmingham, England in January 1904. Over 7,700 will profess conversion during the month. Torrey is there at the invitation of the Cadbury family, who are noteworthy chocolatiers and Christian philanthropists.



Torrey authors many books, some of which are still in print today. This volume, along with his famous *What the Bible Teaches*, a text on doctrine, demonstrates his passion for *The Book*.



Torrey's decision to come to Los Angeles is later hailed by the eminent James M. Gray as "one of the most important events . . . in the history of the church in this country."



The Bible Institute building will be erected not far from the square which will later be named for General Pershing. Though the setting is urban the church will need its own water and electrical supplies to meet its needs.

Angeles and serve as a platform from which conservative leaders from around the world could be heard.

He gained a most enthusiastic reception on the part of the Institute faculty and student body. *The King's Business*, official organ of the school, stated,

The coming of Dr. Torrey to our Bible Institute marks a new era in the progress of our work . . . When we felt the need and commenced to pray for a dean, we asked of the Lord the *best man* available for such an important position, but we had not thought the Lord would give us the *bigest* as well as the *best*.

Dr. James M. Gray, dean of Moody Bible Institute, felt that the call of Torrey to Los Angeles was "one of the most important events that has occurred for a long while in the history of the church in this country." Because of already scheduled evangelistic meetings, Torrey was not able to assume the reins of the Institute until 1912.

In the meantime, Lyman Stewart and the Institute directors continued their search for a permanent site for the school. Wishing to maintain an urban location, Stewart purchased two lots (an 80' x 166' parcel) at the corner of Eighth and Los Angeles Streets on July 28, 1911. The price was \$78,000. Stewart wrote his brother Milton:

It will always be near the center of the city, from which all car lines radiate, and it will only be a couple of blocks from the 6th St. Suburban Station so that people in the suburban towns can attend the evening classes without annoyance and expense of an extra carfare.

An additional 70' x 116' lot adjoining the property was secured and the purchase of a third parcel was considered.

In September, Stewart traveled to Chicago to tour the acclaimed Moody Bible Institute for ideas in constructing the best possible facility. What he saw disturbed him. Writing Horton he said:

My hasty view of the Moody Bible Institute plans has placed several question marks in my mind. With the limited amount of space at our command at Eighth and Los Angeles, are we warranted in making the large expenditures necessary without assurance of adequate facilities for the future?

He went on to say that although he felt the location was ideal, even if they had all three lots on Los Angeles Street "we would still have less ground than the Moody Institute, while we have an empire to provide for."

Building plans were therefore postponed and the search for a larger site begun. On September 26, 1911, Horton wrote Stewart,

We have found a lot 240' x 166.6' on the east side of Hope St. which can be bought for \$180,000. It contains 39,990 square feet — 7,000 more than the other lots. There is quite a diversity of opinion as to the location, but for many reasons I am still led to favor the 8th St. site.

The "diversity of opinion" stemmed from the fact that the site on Hope Street was very much removed from the city center and showed little

sign of metropolitan development. Nevertheless, Stewart believed they had been providentially led to the Hope Street location and so it was purchased.

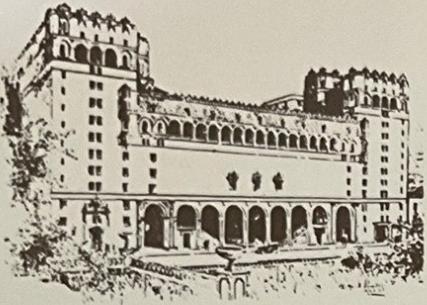
At one point during this time Stewart asked Torrey to come to a 1,500-seat basement auditorium. The suggestion did not appeal to Torrey at all; he responded: "If you begin on the 1,500 basis, the community will size you up as a 1,500-size man, and this, humanly speaking, will make it more difficult later on to gather larger crowds."



*Torrey brings the prayer of dedication as ground is broken on June 12, 1912 for the Institute and Church.*



*Torrey, Horton, with newspaper captured by his coat pocket, and Stewart are joined by a small group of visionaries as they sing "On Christ the solid Rock I stand, all other ground is sinking sand" at the close of simple ground-breaking ceremonies.*



The new building is built in the Italian style with graceful arches and porticos, and reaches the legal height limit of thirteen stories.

The ground-breaking ceremony on June 12, 1912 was simple and brief. After the singing of a few hymns the small assembly was addressed by Superintendent Horton. He expressed the intent of the leadership to make the proposed building a "rallying center for the magnifying of the Word of God." President Stewart manned the shovel, proclaiming:

In the name of the Bible Institute I now take possession of this ground for the Lord's use by the act of turning this spadeful of earth. May our united prayers be that every detail of the construction of this building be accomplished in the fear of the Lord and for His Glory.

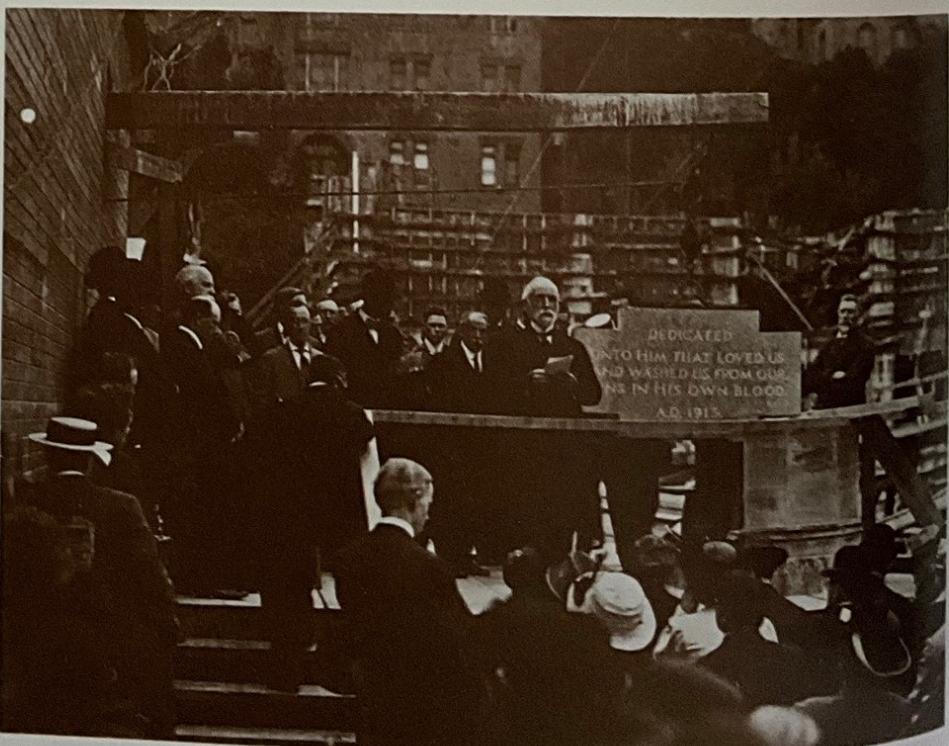
Torrey prayed a dedicatory prayer and the service was concluded with the singing of "The Solid Rock."

The building was designed in the Italian style by architects Walker and Vawter. Headlines in a July 1912 issue of the *Los Angeles Times* announced "Magnificent Fireproof Edifice Projected by the Los Angeles Bible Institute for South Hope Street."

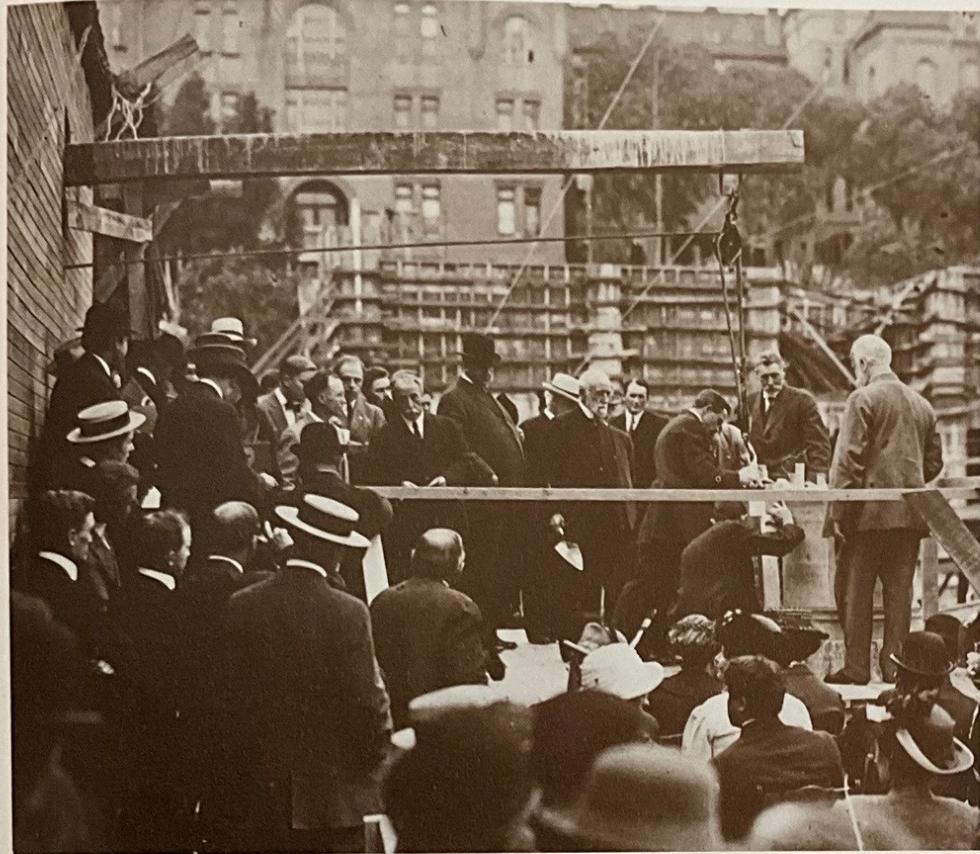
The foundation was laid on solid granite. Two thirteen-story dormitories, the legal height limit at the time, were to be erected on either side of a massive auditorium. The building was made of concrete strongly reinforced with steel beams and girders from 8" to 2' thick. Pillars extended from a sub-basement to the top floors.

The cornerstone was set during a Saturday afternoon ceremony on May 31, 1913. Inscribed in a polished granite stone was a quote from Rev. 1:5:

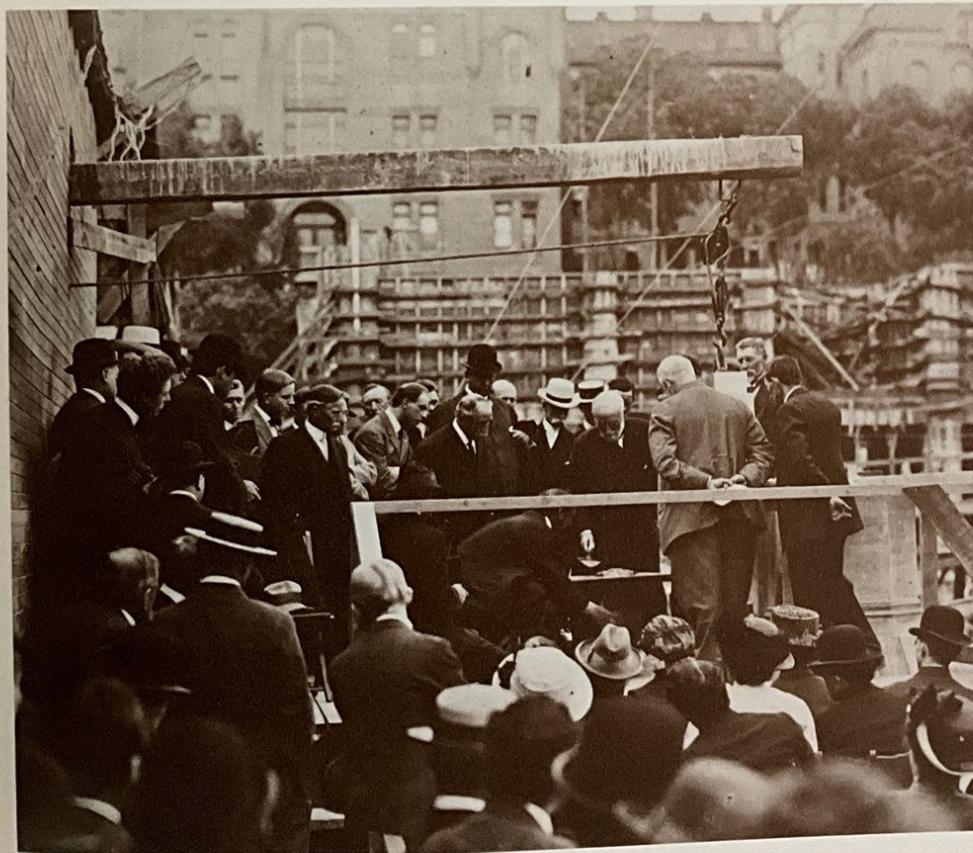
Dedicated unto Him who loved us and washed us from our sins in His own blood.

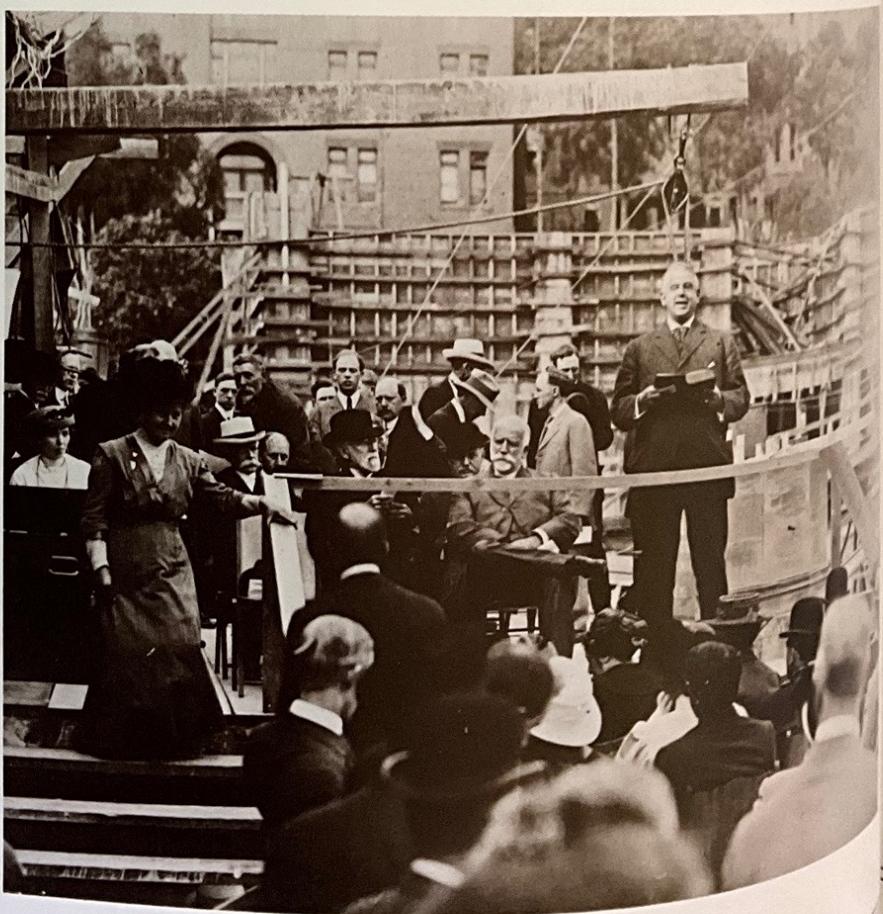


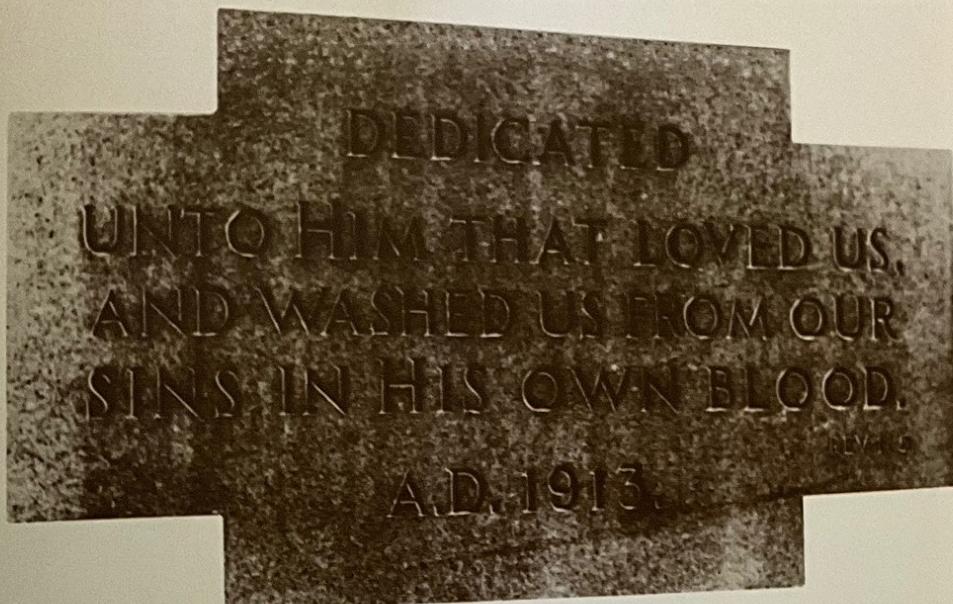
Lyman Stewart brings a masterful address at the laying of the cornerstone on May 31, 1913. This event draws a crowd far in excess of the humble group gathered for the ground breaking.



Lyman Stewart (in fedora), R.A. Torrey (reading Bible), and T.C. Horton all take part in setting the cornerstone in place. Note the trowel, mortar, and ladies' hats!







Behind the cornerstone a copper time capsule was deposited containing a Scofield Bible; copies of *The King's Business*; *What the Bible Teaches* by R.A. Torrey; the Bible Institute Statement of Doctrine, catalog, and curriculars; a roster of Institute students, faculty members, and employees; a list of the architects and construction superintendents as well as the city newspapers of May 31, 1913.

Also contained within the capsule was a copy of the dedicatory address delivered by Lyman Stewart on the occasion.

After Horton placed the copper box inside the cornerstone, President Stewart spoke. Among other things he said,

It should also be understood that these buildings are not to be a monument to any man, nor to any set of men, but are to forever stand solely for the promulgation of the eternal truths of God's Holy Word. Over its portals, and running across the front of this central building, will stand the inspired declaration, "Forever, O Lord, Thy Word is settled in heaven."

In mid-June of 1913, construction on the building came to a standstill due to the lack of funds. Contrary to popular opinion, Lyman Stewart was not the sole financier of the project. Contributions had to be secured before the work could continue. As a matter of fact, in order to complete the buildings the Institute floated a bond issue. The payment of this debt was to be a struggle for years to come.

Exactly one year from the day the cornerstone was laid, a tragic accident occurred. On Monday, May 31, 1914, a construction worker fell from the seventh floor and was killed. The following Thursday 400 workers gathered on the floor of the unfinished auditorium for a memorial service. In response to a "clear, clean-cut gospel message," 70 men raised their hands indicating they were placing their faith in Christ.

*Construction workers pause daily for devotions.*

*The men who built the Institute and Church on Hope Street are proud of their work. They will haul concrete up thirteen stories in wheelbarrows, but the edifice they are constructing will be one of the most handsome buildings in turn-of-the-century Los Angeles.*





*You are a brave soul if you traverse the suspension bridge between the south tower and the construction elevator.*

*The auditorium is one of the greatest halls on the West Coast, spanning eight stories from main floor to skylight ceilings.*

THE FOUNDATION

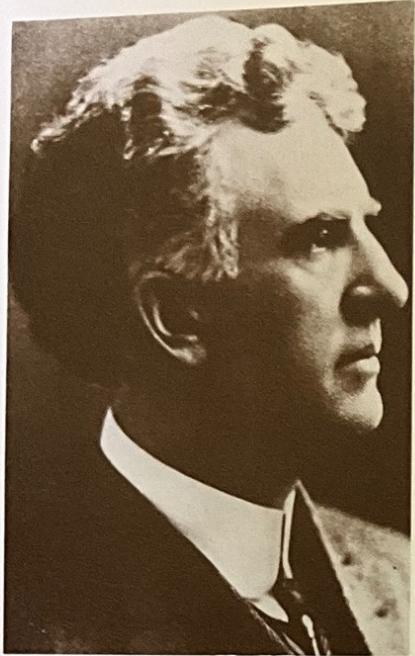




*A worker will fall to his death from these lofty beams; seventy will trust Christ at the memorial service which follows.*

*Without Torrey's vision and worldwide reputation for drawing large audiences, the Church on Hope Street would not loom as large as it does. Torrey presses for, and gets a 4,000+ seat auditorium (photos courtesy Historical Collections, Security Pacific National Bank).*





*The great auditorium on Hope Street is dedicated by Dr. W.B. Riley of Minneapolis, a leader in Fundamentalism and dynamic speaker.*

The impressive edifice, considered a "skyscraper," was occupied in 1914. The two dormitory towers provided 682 rooms. From the floor of the auditorium to the ceiling was eight stories. The auditorium consisted of two balconies holding a total of 4,064 theater-type seats.

Every "modern" convenience was installed, including elevators; the facility even had its own water supply. The building was equipped with five boilers which generated steam, electricity, and hot water — not only for the Institute, but also for ten adjacent hotels, restaurants, stores, and offices. The structure was beautifully appointed with prism glass sidewalks; a skylight illuminated the entire ceiling of the huge auditorium; and rooftop gardens were adjacent to the ninth floor library. The largest set of chimes on the Pacific Coast, eleven Meneely bells, were suspended atop the north dormitory tower. The smallest of the eleven bells weighed 190 pounds, the largest weighed two tons.

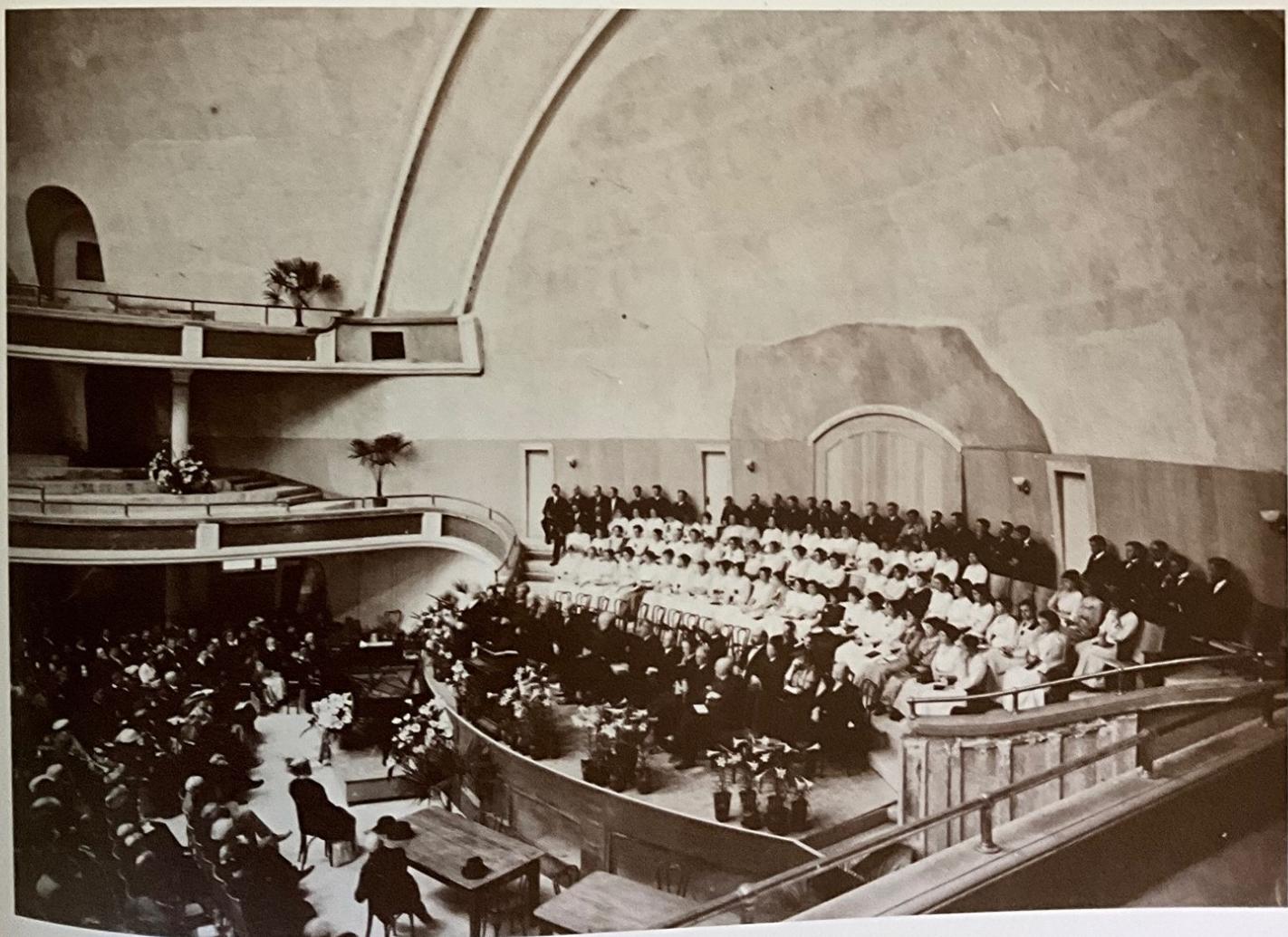
On April 4, 1915, the auditorium was dedicated. The featured speaker was Dr. W.B. Riley, pastor of the First Baptist Church of Minneapolis.

The idea of a large church to occupy the Bible Institute auditorium had been conceived. The building had been built, but the church had not yet been "born."





*As the auditorium is dedicated the plaster is not yet fully cured. The seats are not installed in parts of the balconies, the front of the auditorium is not yet painted, and a pipe organ is still years away. But April 4, 1915 is a grand day indeed.*







*Later generations will call the rooms on page 18 the Lower Auditorium or Talbot Chapel. In the beginning they were large open lecture halls with overhead doors which allowed even further expansion.*

Social Hall - B.I.O.L.R.



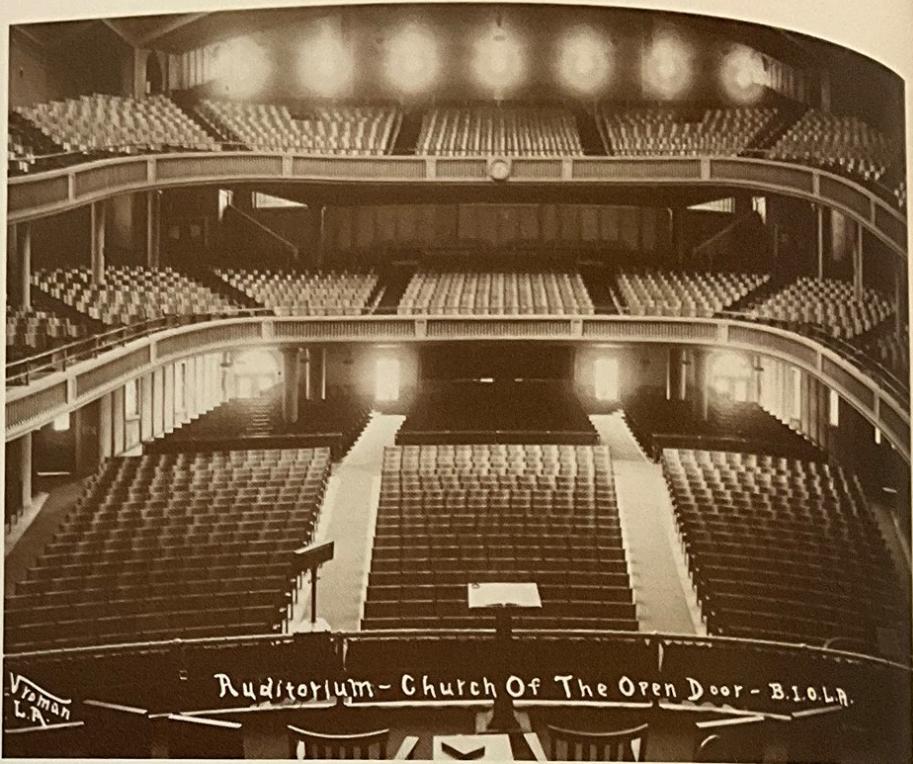
*The eighth floor of the church is the social hall for Biola students.*

*The fourth floor foyer also serves as a meeting room, and will later become the offices of the church.*



*A typical student room has every modern convenience plus privacy — excepting the communal restrooms down the hall.*

With 4,064 theater-type seats, the new auditorium is one of the finest halls in the city, a showcase for evangelical Christianity in the fastest-growing city west of the Mississippi.



## YEARS OF FORMATION 1915-1924

The Church of the Open Door was conceived in the mind of R.A. Torrey. It was one of his requirements for coming to Los Angeles! From his experience in Chicago with Moody Bible Institute and the Chicago Avenue Church (later called the Moody Memorial Church), Torrey understood the impact a church-school combination could have. Thus, before agreeing to come as the first dean of the Institute, Torrey stipulated that there must be a church comparable to the one in Chicago.

The Church was born on September 3, 1915. Eighty-six men and women from all over greater Los Angeles gathered to sign, as charter members, the constitution and bylaws of the new Church (see Appendix V). Dr. Torrey was unanimously selected as pastor; Horton as assistant pastor. In less than four years the membership reached 673 and the attendance at the Sunday morning and Sunday evening services averaged between fourteen and sixteen hundred.

The church was to be strictly interdenominational with no hint of competition with the established denominations. Its purpose was to reach the lost of Los Angeles, which was reflected in its name. In a letter to Lyman Stewart dated July 2, 1915, Torrey said the name was based on two passages of Scripture: John 10:9 and Revelation 3:8,

The first passage setting forth the truth that the whole object of the church is to "present Christ to men as an open door for all that will enter." The second passage setting forth the truth that "Jesus Christ has set before our church an open door for service in reaching out after the unchurched of Los Angeles."

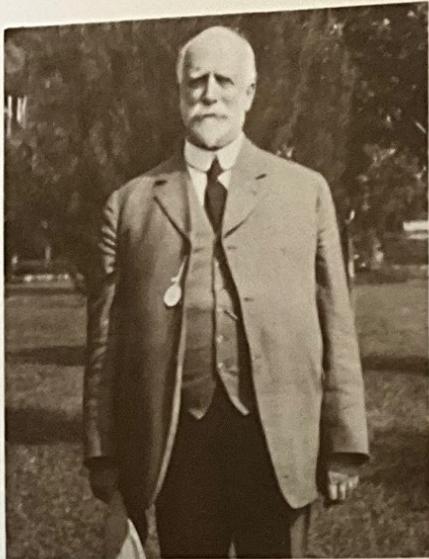
As pastor, Dr. Torrey emphasized evangelism, missions, and the spiritual life. There was not a Sunday in his years as pastor from 1915 to 1924 when someone was not converted.

There was almost one exception. One rainy Sunday night Dr. Torrey



*On September 3, 1915 the eighty-six signatories of the constitution and bylaws start the Church of the Open Door.*





*Torrey, who lives in South Pasadena, enjoys an afternoon at Brookside Park. As is his custom, he dresses formally. At home he also enjoys the fresh air of southern California, electing to sleep outside in a tent on most evenings.*



*Gordon Hooker's playing of the rooftop chimes will be a daily event for thirty-four years. It requires physical strength beyond what one expects out of his slight build, but Hooker is more than equal to the task.*

preached and extended an invitation, but no one responded. When he publicly said "This is the first Sunday night in the Church of the Open Door that we have failed to see anyone come to Christ," a man immediately walked down the aisle to be saved. Then several others followed!

In 1916, seven of the eighty-six charter members departed to serve as missionaries in Africa and Asia. Four entered home missions. This was a foreshadowing of things to come. Not only did the first pastor emphasize missions and eleven of the charter members enter missionary service, but throughout its seventy years on Hope Street missions was a major distinctive of the church.

Beyond the fact that the church was formally established, the Torrey years were years of formation. During those nine years other aspects of the ministry came into being and practices began which became traditions. Almost every year a new facet was added.

The manually-operated Meneely chimes installed atop the north tower were dedicated July 4, 1915, and were first played by Mrs. T.C. Horton. For more than fifty years these chimes rang out gospel hymns over downtown Los Angeles.

On December 31, 1926, Dr. Gordon Hooker took over the task of playing the bells. For the next thirty-four years he traveled to the roof of the thirteenth story three times daily and twice on Sunday to ring the bells. During those years there were reports of people tracing the music to the church and there finding Christ. At least three suicides were averted because of the music.





The Fishermen's Club Room (top) and the Lyceum Club Room for women (bottom) rival the best facilities of the day for comfort, aesthetics, and congeniality.

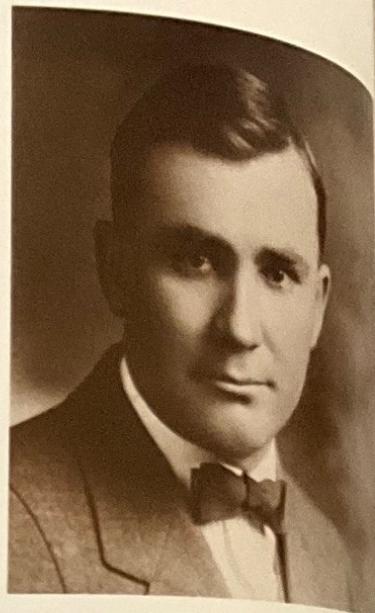
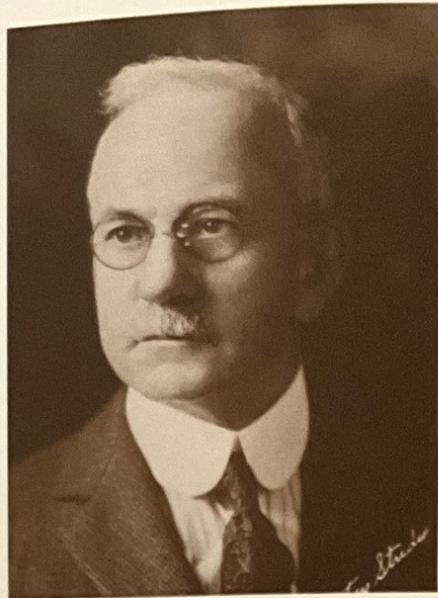


Daddy and Mother Horton are the beloved mentors of a generation of Biola students, church members, and Fishermen's Club members like these gentlemen. The three organizations are chartered separately so payments often travel between the groups for facilities used and services rendered.





*The Trowbridge family (left) arrives from Chicago in 1916 to begin ministry at the Institute and Church. Trowbridge (center) is coming from a similar position at the Moody Bible Institute of Chicago. Charles E. Fuller (right) trusts Christ at the Church of the Open Door; later he will be the most widely heard radio evangelist in America.*



The Christian Endeavor Society, a national organization founded in 1881 by Francis E. Clark, sponsored local chapters at the church as early as 1915. The church hosted the National C.E. Conferences on a number of occasions. As late as 1984, the Los Angeles County Christian Endeavor Union held a rally at the Church of the Open Door.

What later came to be known as the Jewish Department of the Church of the Open Door had its inception in 1915. The first meetings were held in the Fishermen's Club room and were conducted by Dr. James A. Vaus, who was director until 1925.

At the beginning of the fall term in 1916, Professor J.B. Trowbridge came as head of the music department of the Institute and as director of music for the Church of the Open Door. He had been a teacher at Moody Bible Institute for fourteen years. Trowbridge set a high standard for music excellence which characterized the church for decades.

Dr. Torrey desired to indoctrinate his congregation in the basic doctrinal truths of Scripture. The largest Sunday crowds which flocked to hear him came in 1917 when he preached a series of fifteen messages on "The Fundamental Doctrines of the Christian Faith." These sermons were preached over the radio, which was a new endeavor for Torrey. They were also later published in a book. Bible teaching, broadcasting, and publishing were all established early as traditions of the Church of the Open Door.

In July of 1917, under the preaching of Paul Rader at the Church of the Open Door, a young man named Charles Fuller was converted. Later, he enrolled in the Bible Institute.

Years after, Fuller said,

I have a very warm spot in my heart for the Church of the Open Door because it was there, under the preaching of Paul Rader in July, 1917, that I was converted, giving my life in fulltime service for the Lord.

Soon after 1917 Miss Jessie Tritt began to teach a ladies' Sunday school class which later was named the Auditorium Bible Class. She



*Christian Endeavor will grow to 14 societies in the Church. Attendance will exceed 800 at times — reportedly the largest in the worldwide organization. It is the primary vehicle at C.O.D. for leadership training.*



continued to teach that class until 1962! In 1926, Miss Tritt's sister, Mrs. Anna L. Dennis, started to teach the Mothers' Class originally organized and taught by Miss Berta Dyer. She continued to teach this class until 1960!

In September of 1918, the China Inland Mission held a farewell service at the church for fourteen former Bible Institute students going to China as missionaries. Ralph Scoville was one of them. He and his wife later returned to serve on the pastoral staff primarily for visitation. Scoville Lounge was named for this dedicated couple.

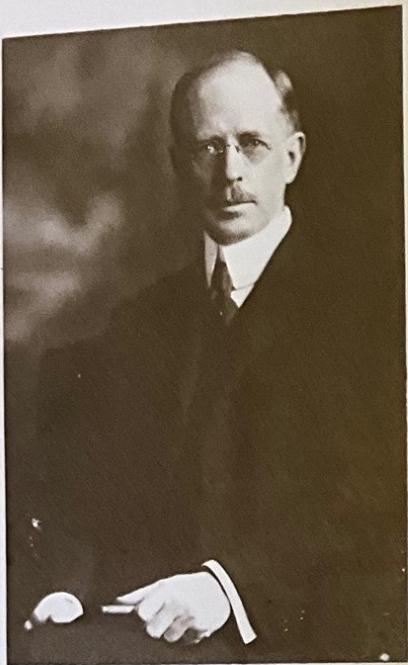
In 1919 a pipe organ was installed in the acoustically perfect auditorium. Built in 1904 by the Los Angeles Art Organ Company, it was originally installed in Christ's Episcopal Church located on the southwest corner of Twelfth and Flower Streets. Because of financial difficulties, the Episcopal Church was dissolved and the building was later purchased by the Trinity Methodist Church (Dr. Bob Schuler pastored this famous church). The Church of the Open Door purchased the 2,519-pipe organ as a gift to Biola. It was said to be one of the finest instruments in the city. There was even an echo organ installed in the balcony.

On the evening of March 11, 1919, an audience of 3,500 listened to a concert performed by the French organist, Joseph Bonnet, known as the dean of organists.

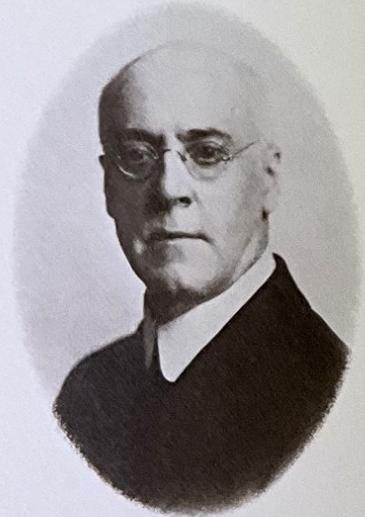
A fire broke out in the echo organ at the beginning of the morning service on September 7. Beginning in the electrical wiring and fanned by the bellows, the fire destroyed the echo organ located in the gallery and filled the auditorium with smoke. Trowbridge, who was leading the service at the time, instructed the large congregation to file out calmly. While the church continued its service in the lower auditorium, firemen put out the fire without mishap.

Early in 1920, a mortgage-burning ceremony was conducted which celebrated the paying in full of the \$500,000 debt incurred during the

*Anna Dennis (left) begins teaching the Mothers' Class in 1926, and she will still be teaching it thirty-four years later when Mr. and Mrs. Ralph Scoville (center) have returned from China where these Biola grads serve as missionaries. W. Cameron Townsend (right), another C.O.D. missionary, sells Bibles in Latin America, joins the Church in 1922, and along with fellow C.O.D. member William G. Nyman, founds Wycliffe Bible Translators. It becomes the largest independent missions organization in the world under "Uncle Cam's" leadership.*



Lewis Sperry Chafer (top) and A.B. Winchester (bottom) speak at the Church as an important stop on the informal Bible conference circuit. At the time they are making plans for a new school which they will start in 1924: Dallas Theological Seminary.



construction of the building. *The King's Business* describes the scene:

While the treasurer, Mr. J.M. Irvine, held the document certifying to the fact that the bonded indebtedness of the Bible Institute of Los Angeles had been fully paid, the president, Mr. Lyman Stewart struck a match and in the presence of nearly three thousand persons, the paper was burned.

The article went on to say,

... To Mr. Lyman Stewart, his brother Milton Stewart and to hundreds of people scattered throughout this and other lands, whom the Lord has used to make this event possible, we give unstinted thanks and lift our hearts in prayer in their behalf.

Thus, as the roaring twenties dawned, the building owned by the Bible Institute was firmly established as debt-free.

William Cameron Townsend, a student at Occidental College, a Presbyterian school in Los Angeles, was preparing for the ministry when he heard that the Bible House of Los Angeles (founded by Lyman Stewart) wanted Bible salesmen for South America. The year was 1917. Having taken Spanish at Compton High School and in college, Townsend decided to apply with the idea of returning after a year to finish college. He went to South America and later to Mexico.

On February 5, 1922, Townsend joined the Church of the Open Door, described in his biography as "a strong Bible-teaching church with an active interest in missions." He remained a member and supported missionary of the church until he went to be with the Lord on April 23, 1982. As a matter of fact, the church helped finance his first trip to Mexico.

"Uncle Cam," as he was affectionately called, founded the Wycliffe Bible Translators which has published portions of Scripture in over 1,000 languages.

In 1922, the World Fundamentalist Conference met at the Church of the Open Door. Dr. W. B. Riley was moderator. Speakers included W.P. White, Dr. Bob Schuler, Dr. R.A. Torrey, Dr. Robert Dick Wilson, Dr. J. Frank Norris, Dr. Lewis Sperry Chafer, and Dr. A. B. Winchester.

Also in 1922 Radio KTBI, the official station of the Bible Institute of Los Angeles, went on the air.

During the Torrey years, another tradition was established. The school and church benefited from the ministry of distinguished visiting speakers — a tradition which spans the seventy years on Hope Street. Well-known visiting speakers of the Torrey era included William Evans, A.C. Dixon, Mel Trotter, William P. Nicholson, and A.C. Gaebelein.

On September 28, 1923 Lyman Stewart passed away. He was eighty-three. *The King's Business* reported:

On Friday, September 28, 1923, a man pillow'd his head upon the bosom of Jesus and went to sleep — but Heaven was enriched by the presence of a princely saint whose lip and life bore constant testimony to the power of an unchanging, unflinching faith in the Word of God.





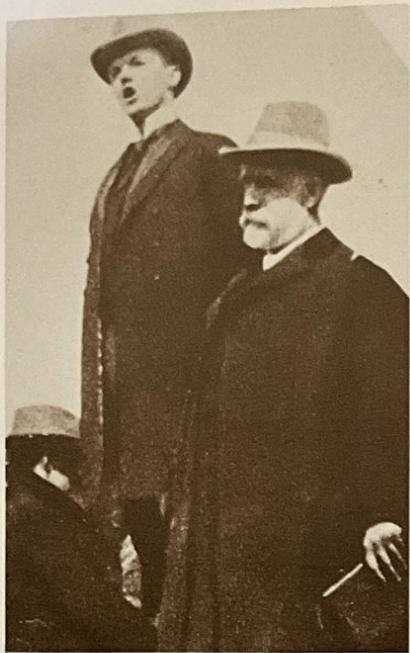




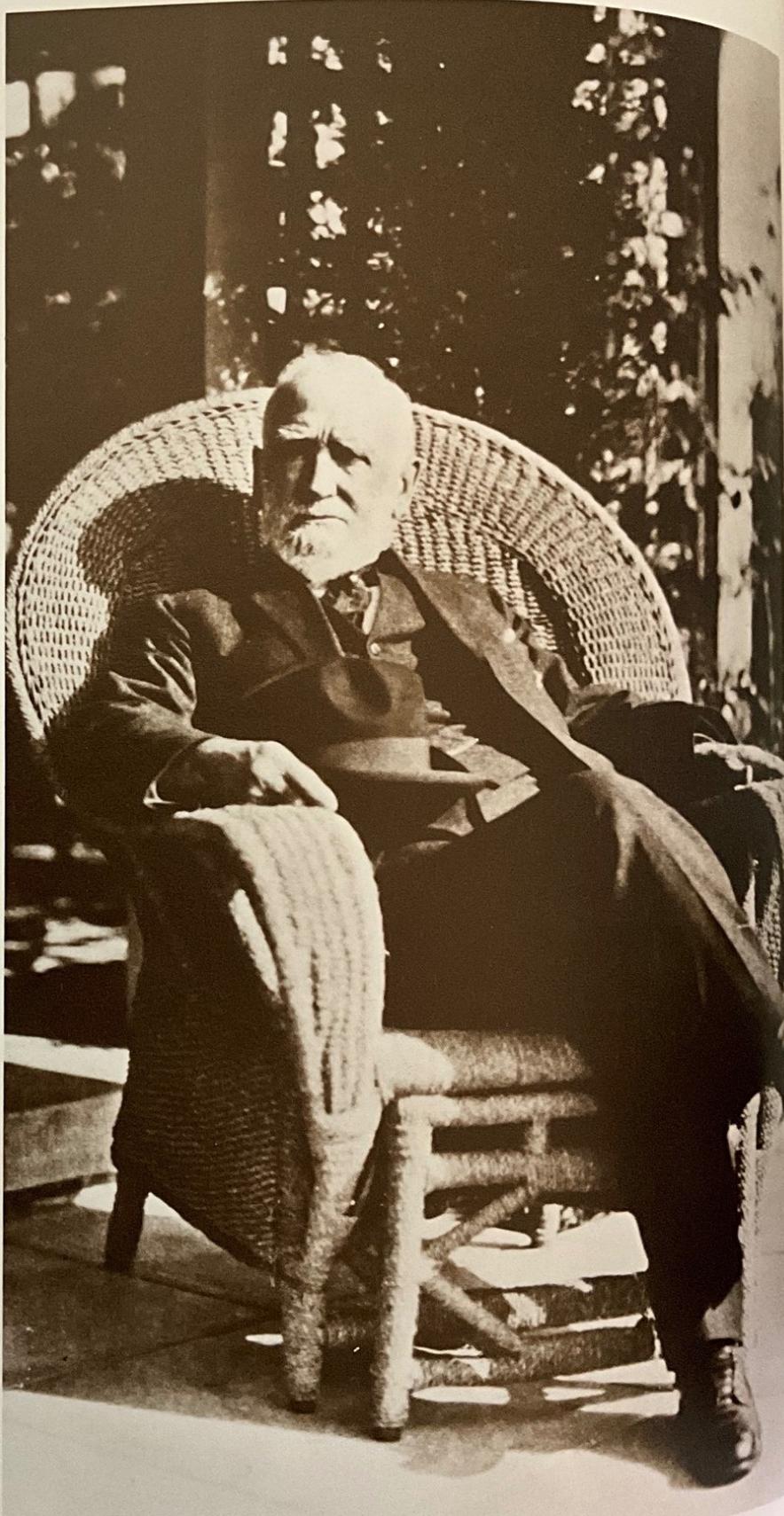








*Torrey and Charles Alexander, musician and student of Torrey's at Moody Bible Institute, travel the world in evangelistic meetings. Torrey's journey ends in 1928.*



*Lyman Stewart (1840-1923) gave his fortunes and his energies to the spreading of the Truth of God. His faith is legend.*

## A SEASON OF STRUGGLE 1924-1931

**A**s a young man struggles after breaking the home ties with his parents, so the Church entered a season of struggle after the departure of its founders.

In 1925, the year the Los Angeles public library was built next to the Biola building, "Daddy" Horton retired as associate pastor of the Church of the Open Door and superintendent of the Institute. He was seventy-six! The three human forces used to form the Bible Institute and later the church were all removed from the scene within three years.

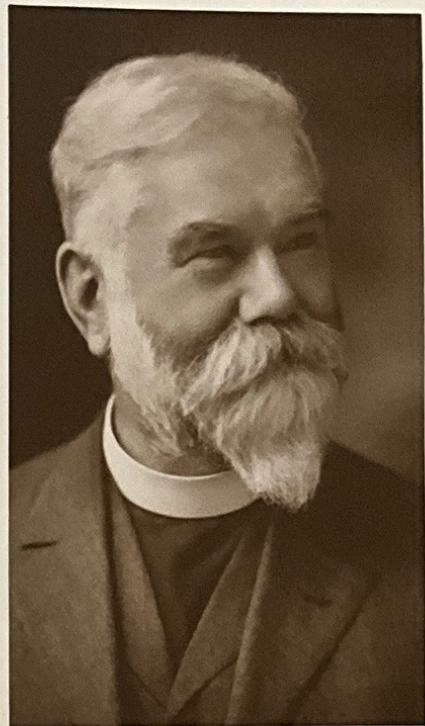
Also in 1925, Dr. Vaus resigned as director of the Jewish work. Dr. David L. Cooper became head and remained so until 1928.

After Torrey's resignation, the church was without a pastor for two-and-a half years. That's a time of pressure for any congregation.

Torrey's successor as pastor was Rev. John McNeill (1854-1933). McNeill was born in Scotland on July 7, 1854. He was educated at Edinburgh University and Glasgow Theological Seminary. This powerful pulpiteer then pastored churches in Scotland and London.

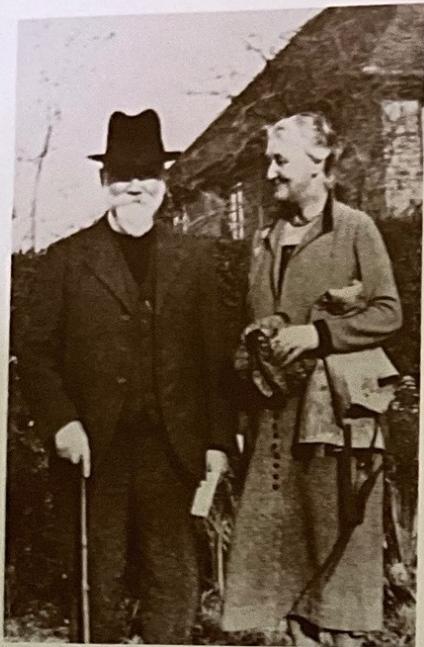
During a visit to America after the death of his wife, McNeill was invited to speak at the Presbyterian College of Montreal, where he was informed that they would like to honor him with a Doctor of Divinity degree. In reply he said,

*I was not a distinguished student, and am not a theologian, but only a preacher whom the accident of reporting has made an author. And, besides, my dear Principal, the offering of such a weighty stamp and seal comes too early, even were my record marked by the attainments it lacks.*



*The Scotsman John McNeill is pastor when the city of Los Angeles proudly completes her new public library (photo courtesy Historical Collections, Security Pacific National Bank). It is 1925.*





*Mrs. McNeill's health is of constant concern to her husband. They will return to England in 1928 because of it.*

He had other offers, but never accepted a D.D., although in America he was often referred to as "Dr." He was content to merely wear a clerical collar.

At the urging of D.L. Moody, McNeill resigned his London pastorate to enter evangelism and consequently preached all over the world.

During one of his tours, an Australian newspaper described him as "Robert Burns converted and turned preacher." He preached to great crowds with great results.

Seven years after the death of his wife, McNeill married again. Then after sixteen years on the road, he succeeded Dr. F.B. Meyer as the pastor of Christ Church in London. He later pastored churches in Toronto and Denver. During World War I he labored among the British troops.

After the war he returned to the pastorate, serving churches in Birmingham, Alabama, New York, and the Tenth Presbyterian Church in Philadelphia.

Mr. McNeill, who considered himself essentially an evangelist, was not comfortable keeping a full church full. So in 1924, when he was invited to teach at Biola and fill the vacant pulpit of the Church of the Open Door, he gladly accepted.

Before his three-month temporary pulpit supply had expired, it was felt he was the man to be the next pastor. He was officially called by a unanimous vote of the congregation on December 22, 1926.

During his tenure as pastor, at least two significant occurrences took place: the church was incorporated on January 1, 1927, and also in 1927, Mrs. McNeill organized the Women's Missionary Society. In 1928, McNeill conducted evangelistic campaigns in Denver, Colorado; Cedar Falls, Iowa; and New York City. When he was away, such men as Donald Grey Barnhouse filled the pulpit.

Also in 1928, an internal dispute arose. A fellow Scotsman, Dr. Freeman of the Pasadena Presbyterian Church, invited McNeill to preach. Dr. Freeman was considered a modernist. Some of the elders felt strongly that McNeill should have consulted them before speaking there and that by doing so he had "lowered" the testimony of the Church of the Open Door. On Sunday, April 1, after the morning service, they had a "special, secret" meeting to which McNeill was not invited. Then, on Tuesday morning, April 10, they met with McNeill. The elders wanted to fire him!

In a letter to the congregation dated April 11, 1928, McNeill said:

My Dear People:

To say "A Thousand Thanks" for your splendid Easter offering would be quite inadequate; for, all told, it came to *two thousand, eight hundred dollars!* If you meant it not only for the Lord's cause, but as a vote of confidence in me, I am doubly grateful; for certainly I need it.

Nobody whose opinion is worth anything would believe that I have the slightest sympathy with Modernism, although I preached those four nights in that Pasadena Church I brought to them our Fundamentalism, undiluted.

Well, the Elders of our Church held a special meeting on Tuesday night last, to which they invited me. (On Sunday, April 1st, some of them had a "special meeting," after morning service, which was carefully kept secret from me. This, may I say, never happened to me before, in forty-two years' ministry). The matter in hand was the discussion of my action in accepting that most unexpected request to preach in Pasadena Presbyterian Church on the evenings of the Holy Week. I had already told them, frankly and firmly, that they had no jurisdiction over my preaching, outside of the Church of the Open Door. To my own Master I stand or fall, in that matter; and those men, good and all as they are, in their places, are not my masters. I give place, to them, as Paul would say, by subjection, no, not for an hour. The Session Clerk read a long prepared statement, accusing me of lowering the testimony of our Church, etc., etc. He repeatedly stated that many of the members are deeply distressed by my unfaithfulness. The conclusion to which the statement worked up was, that I should resign, as speedily as possible, from the Pastorate of the Church; and the confident assertion was made that in this whole matter, they were acting on your behalf. This, to a man whose loyalty to Fundamentalism had never been questioned — a loyalty that, before now, has cooled warm friendships, or withered them altogether.

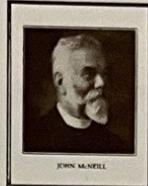
Two further charges were made against me. An Elder, in the course of other abuse, said that some man had told him that he — this man — would be glad "to get me into Court." I at once said, "About my character?" "Yes," said the Elder. I asked him to be careful, and to name the man, and say what it was. He backed away then, and if I remember aright, wasn't sure what the name was. But the point was: he had got an evil aspersion flung into my face — its fact and truth really didn't matter. It was flung. To my surprise, no rebuke came from the chair, nor from any of the brethren.

Another, and earlier, blow in the face, came thus. The knowledge of the secret Session of April 1st had come to our family, after evening service. My son was indignant at the treatment I was getting, and presently came into verbal collision with the Session Clerk, who, (with others) was standing around. No doubt, angrily (for which I have rebuked him, and he rebukes himself) he denounced what he considered a cowardly action. This was worked up into the prepared statement on Tuesday night. I was duly told that as I was not able to rule my family, I was not able to rule the Church of God. The Bible was turned up, and I was belabored with 1 Tim. 3:4-5. Now, beloved, with God's blessing, we have been enabled to bring up ten children; six sons and four daughters, to manhood and womanhood. Every one of them walks the world today, with head erect, and character as clear as that of this Session Clerk. But, because Archie spoke back hotly to him, I am solemnly branded as I have described. It was after this, (by the other Elder) that the anonymous muckraker's evil suggestion was flung at me. In both cases, I was compelled to see that not a word of rebuke came from the chair nor from any members present.

Dear People, I risked everything as you know, by coming among you, at your call; when, on the word of many, and not knockers, either, you were badly weakened by strife, and a prolonged vacancy. And this is my reward — after sixteen months' hard and faithful work. One happy result, however, I have gratefully mentioned at the beginning of this letter. But if ever speeches were made that were meant to wound, they were made by some brethren, on Tuesday night and they have succeeded. And I'm not thin-skinned.

Now, it was you, dear People, who put me where I am; and you who put

BIBLE INSTITUTE AUDITORIUM, Sixth and Hope Streets



JOHN MCNEILL.

Dr. John McNeill was educated at Edinburgh and Glasgow Theological Seminary and was ordained by the Free Church at Edinburgh in 1889. He was first pastor of McCay's Recovery Free Church at Liverpool. After three years of service there he was called to the historic Regent Square Church of London, following Dr. J. C. Delves, who became president of the Presbyterian Theological Seminary of England at that time.

In 1891 a conference of the Established Free Church of Scotland Churchmen convened for the consideration of the state of religion in the land. This was presided over by Dr. John McNeill. After the conference the Archibishop of York, Dr. Bavin, overwhelmed by representations of the Presbyterian cause, sent Dr. McNeill an urgent and unanimous request "to carry his message around in the churches for two or three years."

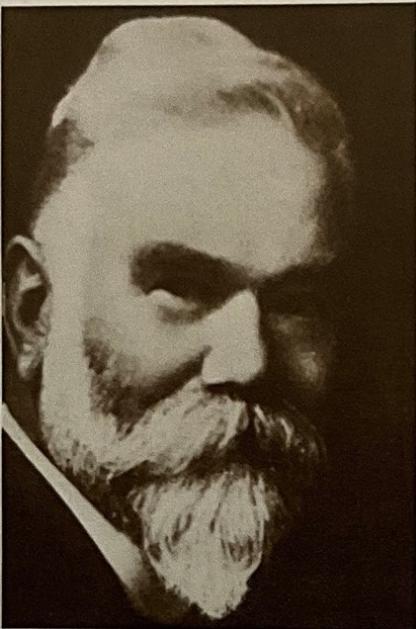
He entered upon this new ministry in 1891, expecting to continue for two or three years, but calls were so insistent and numerous and the work so unique and the blessedness of the people so great that he remained with it for sixteen years and, as he says himself, "they were happy, laborious years."

Since then Dr. McNeill has had pastures in London, Liverpool, Toronto, Denver, New Mexico and Phoenix, and is now at the way station of Birmingham, in the British Y. M. C. A. He continued in that work for two and a half years and worked with much success.

After the war Dr. McNeill came back again to this country and took up work in a discontinued church in Birmingham, Alabama.

Recently he accepted the pastorate of the Church of the Open Door (Bible Institute Auditorium, Sixth and Hope Streets), Sunday, February 6th at 11 a. m. and Sunday, February 13th at 7:30 p. m. and each succeeding Sunday (morning and evening), Wednesday and Friday evenings.

Additional information gladly furnished by the Extension Department  
BIBLE INSTITUTE, 536-538 South Hope Street, - Los Angeles, California



McNeill looks like a Scottish Presbyterian.  
He is.

the Elders where they are; and it must be you who will say if I am to continue with you, and continue in these surroundings. The case is urgent, in my eyes; and I must be allowed to be the judge, this time. All of you members, in good standing, will please stay behind, after the Benediction Sunday morning, April 29th. It does not need to take more than five minutes, by a rising vote (no speeches) to say that you *approve* of the interference of the Elders with my liberty in Christ, for preaching outside this church and city; or that you *do not approve*; and that they only speak for themselves. Please remember I know already that several of the Elders are not in sympathy with the action of that secret Session, and the call for my resignation; although I do think they were too silent when I was insulted.

But, the situation since last night is unworkable, and impossible. You rallied for the Easter offering, last Sunday; please rally for this short, sharp, decisive action, on Sunday the 29th.

Kind regards,  
JOHN MCNEILL.

P.S. (1) My wife insists on me saying that it was she who first addressed some Elders standing around. What she said was: "You call yourselves Elders? How dare you interfere with your minister going to preach the Gospel where he feels it is needed, and he hears the clear call?" It was here Archie broke in. J. McN.

P.S. (2) Three of the Elders, at the Communion Service, Sunday morning, refused to go down and give the right hand of fellowship to the new members, because my son and daughter were amongst them. Oh, Friends — many a time have I wondered why the Spirit seemed to be grieved and prayer was not answered, in this Church. J. McN.

P.S. (3) The Stewards, — ordained men, are with me to a man. J. McN.

The bulletin for April 22 announced a congregational meeting to be held in the lower auditorium on Wednesday, May 2 at 7:30 P.M. to discuss the problems arising from the controversy between the board of elders and the pastor and such other business as should come before the meeting.

On Monday, April 30, McNeill sent out another letter to the congregation:

My Dear People,

Here is my statement of the case between certain Elders, and myself.

I was asked by Dr. Freeman, of Pasadena Presbyterian Church, to preach in his Church, on the week nights of what is known as "Passion Week." Dr. Freeman, as you know, is a "Modernist." I had accepted similar requests, in New York, and Philadelphia. In both cases, I accepted, without ever thinking of consulting my Elders. In both cases, my Elders, (leaders in Fundamentalism) cheered me on; and I thought it a rare chance to carry "Fundamental" preaching into the enemy's camp — as they put it.

In this case, however, my Elders, some of them — for there are notable exceptions — took the position that I should have consulted them; a position entirely beyond their province, I frankly and firmly told them so. Their reaction was, that they met, in a secret session, of which I was kept in ignorance; which was not constitutionally called; nor presided over; and to which three Elders besides myself were not called. This meeting was described, by themselves, as a meeting of the "Board of Elders." Of course, it was nothing of the sort. At this meeting, I was asked to cancel my

engagement at Pasadena; and at a subsequent meeting, a prepared "Statement" was read, to me, by the Session Clerk. If ever words, in writing, and in subsequent speeches, were meant to wound, these words were. The "Statement" led up to, and closed with the request, that my Resignation, as Pastor, be given in "as speedily as possible." Let me not forget to say, that, again and again, these men assumed to be speaking for you — the Congregation.

I have never claimed to be particularly patient, but, believe me, I was patient, that night. For, their "Statement," and speeches, and conclusion, meant, that my long years of service, of a unique, and fruitful kind, all over the English speaking world; and the honour, and esteem, that my Master has been pleased to give unworthy me, among thousands of ministers and people of all denominations, (and among none more than among yourselves) counted for nothing with these men. I had dared to question their authority; and to claim the same liberty, in Christ that my predecessors in this Church had claimed, on similar matters — without a syllable of dissent — therefore, turn me out. I'm not fit to be minister of "The Church of the Open Door," any longer.

Now their charges, about "lowering the testimony of the Church, and wounding, and distressing 'faithful souls,'" are, in my case, partly stupid, partly libelous, (if I care to make them so, elsewhere) and wholly ridiculous.

I may say that at the monthly Pre-Millenial [sic] Conference, I asked to leave to make a statement of my position. I had scarcely finished when a vote of confidence was moved, and seconded. I at once stopped it. All I wanted had been granted. But what I am leading up to is, that you, the members of the "Church of the Open Door," are hereby (as well as over the pulpit, on the previous two Sundays) called to a Special Meeting of the Church, on the evening of WEDNESDAY, MAY 2nd, AT 7:30 O'CLOCK. The questions there will be, am I to continue as your minister; and, are these men to continue as your representative Elders.

Kind regards,  
JOHN McNEILL

P.S. (1) Please remember, always, that this trouble is entirely of these Elders' own raising. There was nothing calling for Secret or Special Meetings — with fair minded men — nothing whatever. J. McN.

P.S. (2) Don't listen to any phone call, or any sort of call, that says the church meeting is postponed. It is not postponed. Rest assured the meeting of the church, duly and legally called, takes place (D. V.) on Wednesday of this week — May 2nd at 7:30 p.m. J. McN.

A brief statement, published after the May 2 meeting, records what happened in that meeting:

Brief "STATEMENT" concerning the  
meeting of the Church on Wednesday evening,  
May 2nd, 1928.

It was really an "Indignation" meeting.

All the members cared for, can be expressed thus: Our pastor has been asked to resign "as speedily as possible," because he dared to break with the unwarrantable interference of certain Elders. We — the members — want our pastor to stay in his office, and these men to quit theirs. And they said so, on both counts with unmistakable emphasis. The direct votes were overwhelming.



*Biola's 1927 faculty is a distinguished group. Seated in the front row are: J.B. Trowbridge, G. Campbell Morgan, John MacInnis, Ralph Atkinson, McNeill, William Pike.*

It was made clear, after a little confusion, that any Elder who disassociates himself from the attack on our pastor, is not involved in the censure, and discharge from office.

The Chairman sensed the feeling of the meeting correctly. He suppressed all speeches for and against; and kept the meeting to the point. Otherwise — if these men ran true to form — there would have been a solid hour at least, of weary wrangling, and confusion; suppression of what's true, and suggestion of what's false. These men had had three weeks' opportunity to put themselves right with the pastor, and they only went further wrong.

As our pastor said at the close, — it was his only speech — they will never again attempt to do with their minister — whoever he may be — "after this fashion."

The Church is making no further "statement" nor engaging in any further controversy. We give ourselves to our tasks; and in loyalty to each other, to the Pastor, and the Master, go forward. The Church is not split; it is knit together in love.



*How could you not feel welcome at a church with a grand front porch like this one?*

1924-1931





The gregarious Pastor McNeill is a welcome guest at Institute as well as Church social functions. He is sitting just to the left of the far corner of the room, Trowbridge on his right.

The June 10, 1928 bulletin states,

A provisional Board has been appointed to act in conjunction with the pastors in promoting the spiritual welfare of the congregation. This Board will function until the annual meeting in January, at which time a new Board of Elders will be elected. This action has become necessary through the failure of the congregation to appoint Elders at the meeting of May 2nd.

The McNeill controversy is indicative of the fact that powerful personalities have occupied the pulpit of the church.

During a subsequent vacation, Mrs. McNeill's health became such that two specialists recommended she return to England as soon as possible. Thus, on October 7, 1928, the McNeills left Los Angeles and America never to return. One present at the time wrote,

... as the group of friends gathered by the train side to bid him God-speed, joined in singing, "God be with you till we meet again," there was scarcely a dry eye, for they were bidding goodbye to one who was beloved as a friend and pastor. So ended the ministry in the Church of the Open Door of this mighty man of God, great in heart, great in faith, great in deeds.

As it turned out, he passed away on April 17, 1933, his wife surviving him.



After McNeill's departure, Donald Grey Barnhouse, G. Campbell Morgan, William Evans, John G. Page, and others filled the pulpit.

During this period a controversy also arose in the Institute which would threaten Biola and the Church, for it served to erode the financial base of both ministries. This was the infamous "MacInnis Controversy."

Torrey's successor as dean of the Institute was Dr. John Murdoch MacInnis, a graduate of Moody Bible Institute, Syracuse University, and Philadelphia Divinity School. He had worked closely with Dr. Torrey at the Montrose Bible Conference in Pennsylvania and had served on Biola's faculty for two years before he was appointed dean in April of 1925. MacInnis was a scholar with a particular interest in philosophy.

Though some of his statements troubled some of the leaders of fundamentalism, it was the publication in the fall of 1927 of his book, *Peter, the Fisherman Philosopher*, which created a controversy that almost destroyed Biola and ultimately affected the Church of the Open Door because of its financial implications. His purpose in writing was to present a sound philosophy of life, cast in the language of the common man. He limited himself to Peter's speeches (in Acts) and his epistles. Yet at the same time he quoted extensively from others, including philosophers and even some liberal theologians who, in his opinion, echoed Peter's philosophical views. In the preface to his book he said,

Our intention is to indicate in a simple way that Peter's insights include a most comprehensive view of God and our world and can stand the test of the most searching thinking of our day.

He called his book, "A Study in Higher Fundamentalism."

The book seemed to say that Peter achieved his insights by his experience, intuition, and reason, e.g.,

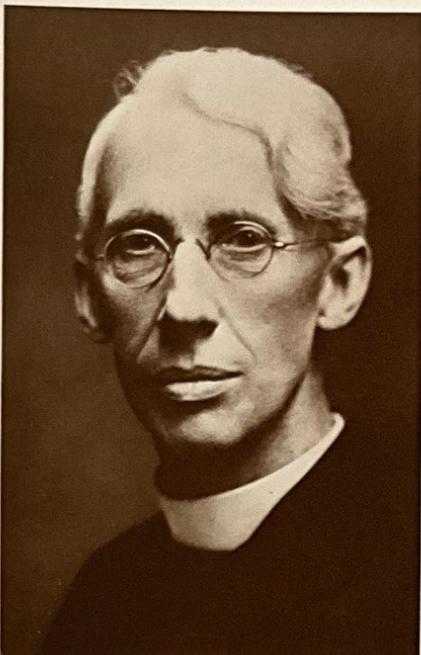
He [i.e., Peter] did not know modern science and was not familiar with our modern social philosophy but he did have a genuine experience of life which gave him a true insight into its nature and meanings which he stated in his own plain way. . . .

Later in the book he wrote,

He faced the question of death in the throes of revolutionizing experiences and what he came to believe was a burning conviction. I am fully aware of the vexing critical questions involved in the record of these experiences. A discussion of them would be wholly out of place here. Suffice it to say that after the last word of reasonable criticism has been uttered there remains this fact which can not be dislodged: Peter and his companions were brought face to face with the fact of death in a way that wholly changed them and made such an impression upon history as can never be erased.

He also made statements concerning the cross which seem to discount that God imputed the sins of the world to Christ in order to forgive, e.g.,

In this death He carried up the sins of the people upon the tree. Here again



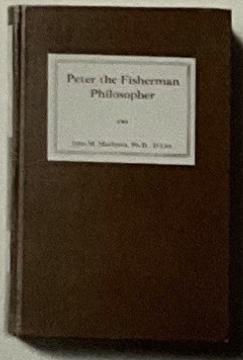
G. Campbell Morgan, the famous Anglican divine, teaches on the Institute faculty and draws thousands to his Friday night Bible classes in the Church auditorium. Like McNeill he wears a clerical collar in the pulpit; unlike McNeill he is known to enjoy a fine cigar on his way to services.



Donald Grey Barnhouse travels west from his pastorate at Tenth Presbyterian Church in Philadelphia. Barnhouse is known for his striking use of everyday illustrations in his sermons; he is lesser known as having been in the first Biola class (1915) to hold its commencement exercises in the Institute auditorium.



*John Murdock MacInnis is the heart of a raging controversy. Fundamentalists are enraged over the modernistic approach in his book, Peter, The Fisherman Philosopher. Under pressure he resigns as dean of the Institute. Four board members and G. Campbell Morgan leave with him. Board Chairman Charles E. Fuller reaffirms the orthodox conservatism of Biola and financial support begins to return to the school.*



we have a fact stated without any attempt at explanation. Whatever may be the final meanings of the fact there can be no question that it is literally true that Jesus carried the sins of the people to the cross. It was the sins of the people that put Him there. The empty formalism, greed, envy, class hatred, opportunism and injustice of His day struck upon Him and wounded Him unto death. He openly attacked the sin of the race as it was manifested in His day and in the institutions with which He had to do, and men resented the exposure, and the deadly nature of the sin which He exposed was revealed in the fact that rather than forsake it men actually attacked the innocent one and killed Him. Peter clearly saw and stated that simple fact. The church has lost the full significance of this fact because it has allowed the actual thing that took place to be over-shadowed by the theological explanation which grew up around it. The thing that we need to clearly see is that Jesus literally carried up the sins of the world in His own body upon the tree. There was no artificial reckoning about the matter.

Yet at the end of that chapter he said,

The recognition of this fact, i.e., that what God was doing for the world was bringing it into the realization of its life at an infinite cost, namely the death of Christ does not deny the further fact that Christ on the cross and in the article of death did something once for all to make possible the forgiveness of sins which could only be done by God. The mystery of that act is a part of the agony of God which passeth all understanding, which we accept in childlike faith awaiting the light that may break from it and upon it in the eternal day.

Was MacInnis indeed a fundamentalist? He himself said:

I am a Fundamentalist in the sense that I believe with all my heart without apology or reservation, the foundation truths of the Christian religion. I believe in God, the Father almighty as revealed in Jesus Christ; in the absolute integrity of the Word of God as the only infallible rule of faith and practice; in the deity of Jesus Christ, His Virgin Birth, sinless life, atoning death, resurrection from the dead and in His premillennial [sic] coming again in like manner as His disciples saw Him go away. *I am not a Fundamentalist in the sense of belonging to the recently organized party calling itself by the name.*

Nevertheless, letters of criticism began to pour in from around the country. Even members of the Institute itself objected to the book, including Rev. Marion Reynolds, who wrote a sixty-two page paper outlining the errors in it.

The board of Biola repeatedly affirmed the credibility of Dr. MacInnis. No statement, however, appeased the incensed fundamentalists, including Dr. W.B. Riley, president of the Christian Fundamentalist Association. On February 6, 1928, MacInnis tendered his resignation to save the Institute from further attacks. The board flatly rejected it.

The trustees of Biola refused to accept MacInnis's resignation because he was a sincere man who assured them that he wholeheartedly endorsed the Institute's doctrinal statement and that nothing in his book contradicted it in any way. Besides, a group of fundamentalist ministers had been asked to study the book and their verdict was that "attacks on the book were wholly unwarranted."

But the book continued to cause controversy. Though it received unfavorable reviews from *Moody Monthly* and *Our Hope*, the most serious attack came from Dr. Charles Trumbull, editor of the *Sunday School Times*, the most influential periodical of the fundamentalist movement. In May of 1928, he published an editorial review of MacInnis's book in which he said, "Its central theme is unscriptural." To him Peter was not a philosopher, he was an apostle. He did not speak from his experience. He spoke as he was borne along by the Holy Spirit. This was not a higher fundamentalism; it was not fundamentalism at all! He concluded with strong words:

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See page 287

**Lesson for May 20 in this Issue**

Jesus Teaches in the Temple, Mark 11:13-44.  
A Biblical Atheneum. By Margaret M. Griffith  
The Man of the Shepherd Heart, III. By Elizabeth C. M.A.  
The Teacher Contemplates. By Melvin Grove Kyle, D.D., LL.D.  
Creating Interest by Binder Work. By Laura O. Trewhell  
Young People's Uniform Lessons  
Young People's Prayer-Meeting. By John W. Lane, Jr.  
Letters from Readers  
For Family Worship. By Howard A. Banks, Litt.D.

READERS of the Times are constantly profiting by the regular reading of its advertising columns. Are you taking advantage of this source of information?

## Prepared Hearts

By G. S. Packard

Pray ye the way of the Lord, make his paths straight.—Matthew 5:1.

IN ALL his rugged strength he stands; His thunder—Incessant declare— “Prepare!—” he cried. “Prepare!”

“Who art thou, tell us, and from whence Thy name?—” “I am the Lord, I sent thee!”

“Only a voice,” “Prepare the way! Only a voice am I.”

“A voice” that cries in the wilderness, The voice of a man God-angry, His cry a call from the throne of God, “Reopen! Prepare! Repeat!”

And voices now repeat the cry, For the Lord must come again.

“Reopen! Prepare ye the way of the Lord!” Still the message of God to men.

And voices in secret, alone with God, To God nob out their cry; Man breathes out the God in Heaven notes The prayer, the tear, the sigh.

“Thou hast heard the desire of the humble, Lord!” (The Psalmist's desire is their prayer); “Thou wilt cause Their desire to hear, oh, God, And Their arm shall be made bare.”

O Voices, plead with man and with God, Spare not, but cry aloud!

The God shall prepare the hearts of His own To prepare the way of the Lord.

“Then shall they hear the desire of the humble; they will then with their hearts, then will come thine ear to hear.”—Proverbs 18:14.

## Does Prayer Alter God's Laws?

Many object to pray on the ground that God's laws cannot be altered. Do you suppose that God is going to change any of his laws because you ask him to? In the question of the unbeliever, How can prayer “change things” except in the heart and life of the one who prays?—that is the question of the Modernist who says he believes in prayer, but only as a necessary thing in the development of the individual, as part of spiritual exercises that help to build one up, but that living in sin changes outside of oneself, except as one gets up from praying and goes on and does something about it. These denials of prayer, or substitutes for prayer, overlook one vital fact revealed by God. It is well stated by J. Denham Smith: “Can prayer alter the divine law?—No, but if it is one of God's laws, then when he people pray, he answers them. Ask, and it shall be given you; seek, and ye shall find.” So prayer does not ask God to break any of his laws; instead, prayer is our obedience to God's law. We may say reverently that our praying

opens the way for God to carry to their fullest results his own laws. The intercessor is never a law-breaker, nor does he ever ask God to be a law-breaker. It is the man who does not pray who breaks God's law.

## Dr. Kyle Cables from Kirjath-sepher

Archaeologists sometimes prophesy. In The Sunday School Times of April at the Archeological Editor of the Times, Dr. Melvin Grove Kyle, told what he hoped to find at Kirjath-sepher, the ancient fortified town about twenty-five miles west of Jerusalem. Dr. Kyle said: “So far we have found no evidence of the destruction of the city. But we have found some indication: ‘That which the débris of this old fortress is certain to yield is a consecutive view of the civilization . . . of that portion of the history of Palestine most interesting to those who receive the Book, the Patriarchal Period and the Nations.’” The following cable comes as a telegram from Dr. Kyle sent from Jerusalem April 21. His prophecy is fulfilled. This is the welcome and significant message of discovery:

### KIRJATH-SEPER REVEALS GREAT INDUSTRIAL DEVELOPMENT UNDER KING OF JUDAH.

A CENTER OF TEXTILE MANUFACTURE. EXTENSIVE WOOL DYEING ESTABLISHMENT. MILLS AND SPINNING WORKS, ROLLERS, SPINDLES, AND WOOL, VARIOUS AND BEAUTIFUL POTTERY, ELABORATE HOUSES, AND STREET SYSTEM. ABSENCE ROYAL STAMP ON POTTERY PROVES FINAL DESTRUCTION OF CITY BY SENNACHERIB'S TIME OF HIRKIAH. LABYRINTHINE CASEMATES AND TUNNELS TO REMARKABLE ENGINEERING. NO ENGINEER EVER COULD HAVE CORRECTLY REFLECTED CIVILIZATION FULLY CONFIRMED. PROPHETS CORRECTLY REFLECT TIMES. NOW PROCEED EXAMINE PERIOD OF JUDGES.

The fact that the city was destroyed in the time of Hezekiah gives an idea of its antiquity; for he reigned two and a half millenniums ago, or about 800 B.C. The Higher Critics are fond of saying that the Old Testament prophets wrote much later than the Bible and that they did; again archaeology has refuted the destructive criticism. In this week's issue of the Times is published one of Dr. Kyle's detailed travel letters written on his way to Palestine and describing “The Treasures of Constantiopolis.” Later issues will bring continued news of the expedition's great work at Kirjath-sepher.

## Simon Peter—Philosopher or Apostle?

A Call to Prayer for the Crisis at Los Angeles

ONE of the gravest dangers of this generation confronting the Church of Christ in America has arisen at the Bible Institute of Los Angeles, California. For two or three years past an enormous number of the Institute's best friends have been troubled about its stand for the faith. For a year or more, letters have been coming to The Sunday School Times expressing concern, saying that a new and strange note was appearing in the magazine of the Institute, The King's Business, and asking what it meant. When the new Dean, Dr. John M. MacLain, entered upon his high and responsible office, 1928, he found certain things that troubled the Christian public. The critics charged him with that The King's Business attempted to offset them by a published assurance that they were unfounded. But they did not stop. And now the son for this concern has come to light in Dr. MacLain's book, “Peter the Fisherman Philosophical Study in Higher Fundamentalism.” In the volume of more than two hundred pages the Dean of the Institute publishes various conclusions that are contrary to the Scriptures and the evangelical Christian faith. The book, however, is not a mere theological treatise; still less is it an attack upon the institution that the Times loves and with which it has long had close fellowship. It is written in order to bring before the Christian public a matter of grave importance, namely, the whole body of Christ, in order that a momentous significance may be recognized as a call to prayer.

Dr. MacLain himself is a loved and honored Bible

Charles Trumbull uses the full influence of the powerful Sunday School Times to call attention to the “crisis at Los Angeles.”

## EDITORIAL

### The Broken Descent

Herdry may be a dangerous, even a deadly, poison, whether of body, of mind, or of spirit, can descend from parents to children. Can such a sin, as inheritance be broken? Yes, praise God, it can! A famous greeting sent to friends throughout the world, last winter, from the Herdry Club in Miechowice, Upper Silesia, Germany, gives the message in a striking way: “Bethlehem's birth, in his wondrous Birth, broke the line of descent from the Adam—a pledge that God can and will restore to us that which we lost through Adam's father of Bethlehem's Babe.” No son of Adam is the son of Bethlehem's Babe. A daughter of Eve confirms their fears.

When it is remembered that this Bible Institute

found it a true testimony to “the faith which was once for all delivered unto the saints,” and has stood

on the Pacific Coast as one of the great bulwarks of orthodoxy against the increasing inroads of Modernism



Not only a large number of Christian leaders and individual men and women throughout the Church in America, but undoubtedly some within the Institute itself among both teachers and students, and officers and members of the Church of the Open Door which meets on the premises of the Institute, are deeply distressed and are convinced that a crisis has come in the life of this institution. *The Sunday School Times* is in touch with much more information in the whole matter than it could give in these six columns. And so the staff of the *Times* is assured that they voice the heartfelt plea and prayer of a multitude when they urge confidently upon the directors of the Bible Institute of Los Angeles that they recognize the true situation and cleanse the Institute of all false teaching. Only unequivocal and public action to this effect can restore the confidence of the Christian public in the school. . . . Many are praying for this action; may many more unite in this prayer, and pray without ceasing until the longed-for and gracious answer from God comes (*Sunday School Times*, May 5, 1928, p. 282).

The Institute answered the challenge. On the front page of the June 1928 issue of *The King's Business*, editor Keith Brooks said that if the *Sunday School Times* report were true then the faculty of Biola was lying when it signed its doctrinal statement. He concluded by saying,

Such an unjust and subtle attack will, we are sure, be deeply resented by hundreds who know the members of our faculty intimately, and we believe that those who stand for common honor among men, to say nothing of the "victorious life," will register strong protests. . . . The attack upon our Institute has resolved itself into a one-sided battle of mud throwing. If men must throw mud, they should remember that they cannot keep their own hands clean. [Charles Trumbull was noted for championing "the victorious life."]

That summer Trumbull spent considerable time in conference and prayer with MacInnis when Trumbull came to Los Angeles. He conceded that he had misunderstood him on several minor points. But he continued to insist that basically MacInnis's teaching was unsound. In the August 26 issue of the *Sunday School Times* he dropped Biola from the list of Bible schools that were true to the faith.

The controversy took its toll financially. With a man of Trumbull's influence questioning the dean of Biola (who was the recognized leader since the Institute was without a president at the time), the Christian community began to lose confidence in Biola's orthodoxy. Many former friends withdrew their support.

Again, MacInnis submitted his resignation. After a bitter debate, the board of Biola, for the sake of expediency, voted six to four in November of 1928 to accept it. The four voting to retain him resigned. G. Campbell Morgan, who wrote the Introduction to the book and who defended MacInnis throughout the controversy, resigned from the faculty of Biola. Keith Brooks resigned as editor of *The King's Business*.

Charles Fuller, who was chairman of the board at Biola, drafted the following statement which appeared in the April 1929 issue of *The King's Business*:

After much prayer and serious reflection concerning the book *Peter, the Fisherman Philosopher*, written by Dr. J.M. MacInnis, the former dean of the Bible Institute of Los Angeles, the Board of Directors desires to make the following statement:

We reaffirm our belief in the great fundamental doctrines of Christianity as set forth in the Statement of Doctrine of the Bible Institute.

Because we recognized that we were in error in commanding the book *Peter, the Fisherman Philosopher*, the board some time ago accepted the resignation of the author, and he has now absolutely no connection with the Institute; and being determined that our testimony to and teaching of the fundamental doctrines of Christianity as set forth in the Institute's Statement of Doctrine shall be so clear as to be absolutely above all possibility of suspicion, we hereby express our disapproval of said book, and declare that its thought and teaching does not represent the thinking and teaching of the Bible Institute today; and further, as a first step in the execution of our determination to pursue a course which will put this Institute's loyalty to the Bible beyond question, we have already discontinued the use, sale, and circulation of the book *Peter, the Fisherman Philosopher* in the Bible Institute or elsewhere, and all remaining copies, together with the type-forms, have been destroyed.

In respect to the future policy of the Institute, the board hereby declares its determination to adhere strictly to the purpose for which the Bible Institute of Los Angeles was founded, namely: the teaching of the Bible as the inspired and infallible Word of God in order to train men and women for the task of proclaiming the Gospel of salvation through the blood of Christ at home and abroad.

The Board also hereby declares that only such teachers will be elected to or retained on the faculty of the Institute as do solemnly pledge themselves without reservation that their teaching shall be in complete harmony with the doctrinal statement of the Institute and with this declaration, and that they will carry out this declared policy of the board.

Adopted at a special meeting of the Board of Directors held March 20, 1929.

Charles E. Fuller  
President, Board of Directors  
Bible Institute of Los Angeles

A new dean for the Institute and editor for *The King's Business* were hired. Eventually, seven new members were added to the Board of Directors, among them Charles Trumbull. In the July 1929 issue of *The King's Business*, an article entitled "Restoring Confidence" contained letters from such leaders as Charles Trumbull, Arnold Gaebelein, Harry Ironside, Donald Grey Barnhouse, and William Evans expressing confidence in the way Biola was going.

In the 1930 edition of *Peter, the Fisherman Philosopher* MacInnis said,

When this little book was first published it caused quite a commotion among a certain group, and no one could be more surprised at the outcome than the writer of the book. A few of the outstanding leaders of the group, self-appointed guardians of "the faith which was once for all delivered," pronounced it untrue to "the Faith" and straightway demanded that the author should resign the deanship of the institution of which, at the time, he

*Directors' Statement*

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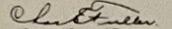
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President, Board of Directors  
Bible Institute of Los Angeles

Charles E. Fuller signs the Institute's Directors' Statement capping the MacInnis controversy.



Trowbridge gave two lasting gifts to the Church in his tenure: a rich musical heritage and Margaret Friant, his daughter.



was the chief executive, and that the book should be suppressed. A still greater surprise came when, under the pressure brought to bear upon them by this coterie, the board of directors of the institution, by a bare majority, changed their previously expressed and published convictions, and accepted the dean's resignation, and later officially ordered the original plates and remaining copies of the book to be destroyed.

In the light of this unusual procedure in this day of Christian tolerance, the writer went over the book with great care and in the light of the open New Testament, with the result that he is sincerely convinced that, when read from the point of view clearly stated in the Preface, there is nothing in the book that is either disloyal to Christ, or that denies the evangelical faith.

At the earnest request of many friends, who kindly say that they have been helped by the book, he has consented to have it republished.

Meanwhile, the Western Machinery Company, the source of the school's largest endowment, was on the verge of bankruptcy. To salvage the company and Biola's endowment, the board decided to borrow large sums of money.

Just before the stock market crash of 1929, the Western Machinery Company declared bankruptcy, leaving Biola virtually unendowed and well-indebted. This created financial pressure which would last for years and would eventually involve the church. After all, the two institutions lived in the same house.

From October 1928 to October 1929, the church was without a pastor. Yet though the church was pastorless and there was a controversy and financial crisis occurring in the Institute, there was still progress.

Shoredale Chapel, a branch work at 2214 Shoredale Avenue near Elysian Park, was organized in February 1929. In 1957, that property was sold to the State of California and the money was used to purchase a lot at 2333 Fletcher Drive for the new "Open Door Bible Church."

The June 9, 1929 bulletin states,

Today closes the ministry of J.B. Trowbridge as choir director of this church. For over a dozen years he has piloted the choir safely where others might have driven it on the rocks of discord and strife.

By his sterling Christian character and example he has built up his organization in a spiritual way second to none in the city. In resigning the directorship of our choir, he does so with love, esteem and best wishes of the choir, the officers and the congregation.

Trowbridge wrote the music for J.M. Gray's song "Jesus Is Coming" and the music for Julia H. Johnson's song "Here Am I" as well as several other songs.

Also in 1929, Dr. James A. Vaus assumed for a second time the directorship of the Jewish work. He had headed up that department from its inception in 1915 until 1925. His second tenure extended until 1938.

Dr. Peter W. Philpott (1865-1957) became the third pastor of the Church of the Open Door on October 6, 1929. He was sixty-three at the time.

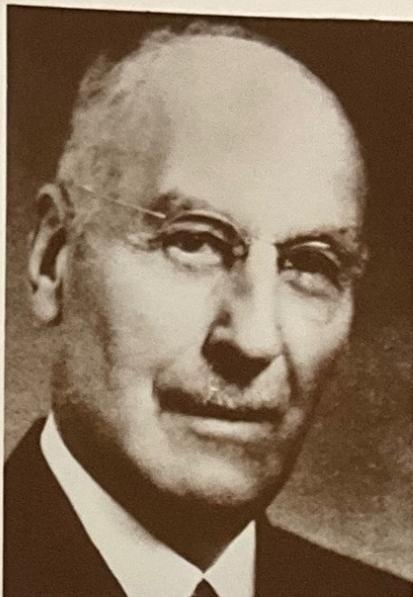
Peter Philpott was born on November 25, 1865 in Canada. As a young man he worked at a wagon works shop in a small Ontario town. There he witnessed the transformation of a 250-pound blaspheming blacksmith named Big Joe. Though Peter, by his own admission, had no knowledge of Christian things, the conversion of his coworker made a profound impression upon him. He acted more civil, did better work, and most noticeable of all, he used better language. Joe's changed life convinced Peter of the genuineness of the Christian faith.

Seven months later, at age eighteen, after hearing a lady in a Salvation Army street meeting in Dresden, Ontario sing, "When I Survey the Wondrous Cross," Philpott accepted Christ as his Savior. He became actively involved in witnessing, his first convert being his own mother. Soon he attained the office of Brigadier in the Salvation Army, serving in many parts of Canada until 1894.

Philpott was married in July of 1887 and eventually became the father of thirteen children.

In a sermon he preached at the Church of the Open Door on March 3, 1946, (long after he was pastor there) he said:

At about the turn of the century three great men came into my life, one right after another: D.L. Moody, A.T. Pierson and A.J. Gordon. All of them influenced me profoundly. I saw that every one of them was mighty as a soul-winner, though each was totally different from the others both in personality and in method.



The southeast corner of Sixth and Flower streets offers a glimpse of the radio towers atop the Institute buildings plus a view of one of the first car rental agencies in Los Angeles (photo courtesy Historical Collections, Security Pacific National Bank).



The new Moody Church building is built as Philpott is pastor there.



Philpott began a small congregation in Hamilton, Ontario in 1892, but quickly put another in charge of the work. In 1896 he became the pastor of this church, then called the Gospel Tabernacle (later named Philpott Memorial Church), where he ministered for twenty-six years.

When he had served the Gospel Tabernacle for twenty-five years the church paper, "Tabernacle Tidings," said,

Twenty-five years ago, Pastor and Mrs. Philpott undertook the leadership of the Christian Workers' Mission in the City of Hamilton, Ontario . . .

When the pastor came to Hamilton there were some thirty-five members on the mission roll. The meetings were then held in an old building on Hughson Street North, which had been formerly a saloon. It would seat about 175 persons. Under the blessing of God the work began to grow almost immediately, and has steadily increased up to this hour . . .

For twenty-five years there has never been a week that souls have not been won to Christ through Tabernacle ministry. The membership now is considerably over 1,500, and the congregation is so much larger than the seating capacity of the church that we have been obliged to lease the largest theatre in the city for the Sunday evening services during the fall and winter months . . .

One of the most remarkable features of this work, is our Pastor's Friday Night Bible Class. This began some twenty-five years ago with about a dozen members, and now, all through the fall and winter months the attendance will range from 500 to 1,000. We mention these facts as a testimony to the power of the gospel. In these days when there seems to be an abnormal straining for some new and sensational thing to draw the crowd, we are proving that the simple, plain gospel finds the hearts of men, and wins them for the Master.

The gospel "is the Power of God unto Salvation."

Mr. Philpott never resorts to anything of a sensational character, either in the selection of his sermon subjects or in his methods. He simply seeks in an earnest and plain direct manner to apply the glorious message of the Cross, and to keep free from all fanaticism and fanatics, and it hath pleased the Lord to set His seal upon this ministry in a most phenomenal way.

Indeed, from 1920 to 1923, evening services were held in the Loews Theater, which held 2,500 people. Even with the addition of 300 extra chairs, people were still turned away.

In 1922, Philpott became the pastor of the Moody Church in Chicago where he remained until 1929. The current building, housing Moody Church at 1609 North LaSalle Street, Chicago, Illinois, was built during Philpott's pastorate there. Wheaton College conferred the degree of Doctor of Divinity upon him. It was from Moody in Chicago that Philpott came to Church of the Open Door in Los Angeles.

"Pastor Philpott," as he liked to be called, had a brief but blessed ministry at C.O.D. Several things of note occurred during his short time.

Mr. Gordon Hooker, a pianist born in Tasmania, graduated from Biola in 1922. Before Philpott became the pastor, Hooker played the piano at the midweek prayer meeting. Soon after Philpott's arrival he asked Hooker to play in the Sunday services. For the next thirty-five years Hooker was the pianist for the Church of the Open Door.

The Los Angeles newspapers gave extensive coverage in 1931 to a series of evangelistic meetings held in the church by Mel Trotter and Homer Hamontree. That same year, Danny Rose, a Jewish Christian businessman, held his first Jewish fellowship meeting in the church.

Meanwhile, the financial crisis at the Institute grew worse. Donations had dropped off drastically for several reasons: the ambiguous book by Dr. MacInnis; the stock market crash in 1929 which caused the holdings of the Institution to plunge in value; and the general condition of the economy during the Depression. To complicate the problem, Biola had borrowed large sums of money to bolster the Western Machinery Company. When the banks started demanding payments, the Institute began selling off its assets, curtailing the expenses of all departments, and cutting the number of employees.

In May of 1931, two different banks asked for prompt remittance of \$200,407. The Institute defaulted on both bank notes. It was then the board decided to sell the property for \$1,650,000. But there was no buyer! The banks gave the school a year's moratorium.

Every attempt was made to solve the financial crisis, yet liabilities increased; income decreased. Fund-raising programs failed. Cutbacks were made. Dramatic steps were taken such as selling the KTBI radio station and the Biola press. Yet the financial situation worsened.

More radical measures were taken. The faculty and staff were given two months vacation — without pay, of course. Later, the north tower was leased to Willard Hotel Company.

The relinquishing of the north tower meant that the men and women students had to occupy the south dormitory. The night before the move the men, finding humor in hard times, sang at dinner, "We shall not be moved." The women responded with, "Come on over to the victory side!"

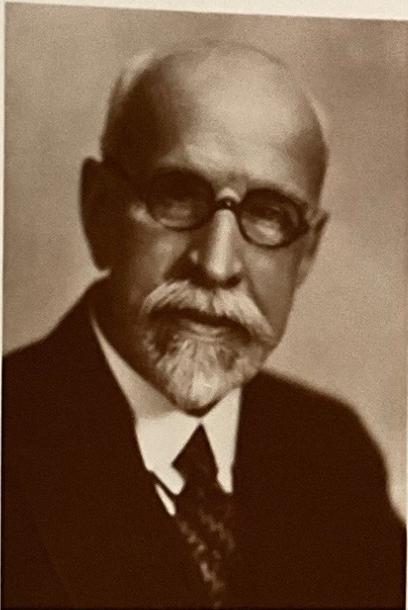
All was not bleak, for in 1931 Billy Sunday and a young Australian named Louis Talbot preached at C.O.D.

In a letter dated October 16, 1931, Pastor Philpott submitted his resignation. He felt that it would be impossible to continue as pastor without serious consequences to his health.

Though his pastorate here was brief, the benefits were great: Five hundred and twenty-six new members joined the church, nine new missionaries were added, and the midweek service became one of the largest in the country.

But perhaps his greatest contribution was the introduction at the Easter season in 1930 of the first large-scale missionary conference. This week of meetings featured missionary speakers and exhibits. The display booths were the idea of William G. Nyman. The missionary conference has been held annually ever since, being one of the high points of the church program.

At a congregational meeting on Wednesday, October 28, 1931, the church accepted his resignation and expressed their appreciation for his ministry. The bulletin for December 20, 1931 states,



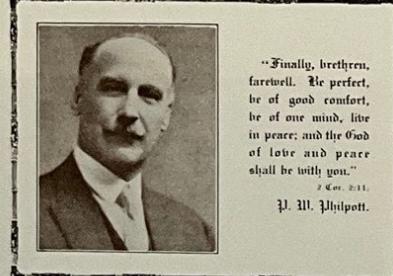
*James M. Gray, president of Moody Bible Institute, is a guest in the pulpit on many occasions. Ties between the Institute in Chicago and the Institute and Church in Los Angeles are informal, but strong.*



*J. Oliver Buswell, president of Wheaton College, travels from that Chicago suburb to Los Angeles on numerous occasions to provide thought-provoking messages.*



The streets of Los Angeles are busy in 1930, cars jockey with streetcars for position, and the Church on Hope Street pulls many a driver in for services (photo courtesy Historical Collections, Security Pacific National Bank).



DR. P. W. PHILPOTT  
This evening's service brings to a close the active ministry of Dr. P. W. Philpott as pastor of the Church of the Open Door.

It would be hard, indeed, to say in words or writing what Dr. Philpott has meant to this church. We praise God for a man who stands as true and faithful as our Pastor has done in proclaiming the Word of God to this people in a simple and fearless manner. His evangelistic preaching has brought hundreds to a knowledge of Jesus Christ. We have come to love our Pastor dearly and there will be a strange emptiness here when he goes. But he realises how we heartily want to give his remaining years to evangelistic and Bible Conference work and we have therefore reluctantly yielded to his appeal to be freed from the work here.

We shall not say "Good-bye" for if the Lord tarries, we expect to have Dr. Philpott with us whenever he is out on this coast.

NEXT SUNDAY

Dr. Harry Rimmer will supply pulpit Sunday at all three services. Dr. Rimmer, who is one of the outstanding speakers of the country, needs no introduction to our people as he is well known and much loved by the people of Southern California.

Remember the Month-End Song Service next Sunday night at 7:30.

DR. HARRY RIMMER

This Afternoon at 2:45  
SUBJECT: "CHRIST, THE KEY TO PROPHECY"

#### SUNDAY SCHOOL CHRISTMAS PROGRAM

The Christmas program of our Sunday School will be given Tuesday, December 22, in the Lower Auditorium at 7:30 p.m. All friends are urged to attend. All departments of the school will participate in the exercises.

On Wednesday evening, December 23, we will have our annual Christmas dinner. Please bring white gifts, canned goods, toys etc., or anything that some check and blessing may be brought into homes that would otherwise be gifting.

#### PRAYER AND PRAISE SERVICE

On Wednesday evening the Church will gather together for prayer and fellowship. Mr. McKee will take charge of the service. Come and spend the hour with us.

#### C. E. MEETINGS TODAY

5:30 a.m.—Bible Study Society, Social Hall, Ages 4-8  
5:45 p.m.—Bell Sunday School, Hall, Ages 9-12 Leader: George Fox  
6:30 p.m.—Young People's Society, Fisherman's Club Room, Ages 13-24  
6:45 p.m.—Senior Citizens, Hall, Ages 25-65. Tonight our theme will be "The True Spirit of Christmas." Leader: Mr. Urban Hall

#### NEW MEMBERS

This morning we are pleased to welcome into the Church Membership the following believers:

Mr. and Mrs. Becker	Mrs. John Lewis	Mr. H. R. Plummer
Miss Ruth E. Bowman	Miss Jane McDonald	Mr. and Mrs. J. C. Johnson
Mr. and Mrs. B. Boyer	Mr. and Mrs. E. Paul	Miss Agnes Schleiberg
Mr. and Mrs. C. C. Brown	Mr. and Mrs. F. F. Price	Miss Marjorie L. Vivian
Mr. Harry L. Wilson	Mrs. Harry L. Wilson	

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We shall not say "Good-Bye" for if the Lord tarries, we expect to have Dr. Philpott with us whenever he is out on this coast.

The congregational meeting which formally accepted Philpott's resignation extended a call to Rev. Louis Talbot, who was at the time pastoring Philpott's former church in Hamilton, Ontario. Talbot replied by telegram on October 31, accepting the call.

Dr. Philpott spoke at C.O.D. on numerous occasions after his retirement, including March 3, 1946, to celebrate his sixty years of pastoral ministry. He spoke again at the church on February 12, 1956 — when he was ninety. He passed away on April 1, 1957.

The years from the resignation of Torrey to the resignation of Philpott — June of 1924 to December of 1931 — were years of struggle. There was the McNeill controversy, the MacInnis controversy, financial pressure, and two pastors staying no more than two years each. But the great crisis was yet to come.



## CRISIS AND CONQUEST 1932-1948



*Louis T. Talbot becomes pastor of a church that is trying to weather eight years of instability and a depression which has brought the world to its knees.*



*J. Wilbur Chapman, noted American evangelist, is the man God uses to turn young Talbot's thoughts toward the ministry.*

Some individuals go through life without ever facing a life-threatening crisis. Others face such an experience and come away stronger than before. The Church of the Open Door was to meet such a critical point in its history and emerge more robust than ever. The pastorate of Dr. Louis Talbot was a period of crisis and conquest.

Louis Thompson Talbot (1889-1976) was born in Sydney, Australia on October 19, 1889, the sixth of eight children. At age thirteen his mother took him and the rest of the family to hear Dr. R.A. Torrey. Later, Louis would become his student and successor. In 1909, he attended the Wilbur Chapman Evangelistic Crusade in Sydney. (The musicians with Chapman were the same ones who had accompanied Torrey — singer Charles Alexander and pianist Robert Harkness.) As Louis was walking home after the last service he decided to enter the ministry.

His older brother had attended Moody Bible Institute in Chicago and recommended it to Louie. So, at twenty-one he immigrated to America in order to study at Moody's famous school.



While a student at Moody, Talbot pastored the Emmanuel Congregational Church, but planned to be a missionary to China. After finishing Moody he pastored the First Congregational Church in Paris, Texas, a small church founded by Dr. C.I. Scofield. He went to that church still planning to attend seminary and ultimately go to China. While at Paris he met Audrey Hogue, whom he later married.

From Texas Louis went to Oak Park, Illinois to pastor the Fourth Congregational Church and to continue his studies. After that successful season of service, Louis pastored the First Westminster Presbyterian Church of Keokuk, Iowa, Oliver Presbyterian Church of Minneapolis (where he became friends with Dr. W.B. Riley and taught personal evangelism at Riley's Bible Institute), and then on to the Philpott Tabernacle in Hamilton, Ontario. On January 10, 1932, he stepped into the pulpit of the Church of the Open Door.

When Louis Talbot assumed the pastorate the challenge was great. A congregation of about one thousand people was surrounded by three thousand empty seats. The Bible Institute, in whose auditorium the church met, was encumbered with a \$1.5 million debt. If Biola failed, the church would have no place to meet.

Louis Talbot was a breath of fresh air. His grasp of the Scripture, quick wit, and deep love for people endeared him to the entire congregation, including the children. He prepared a special object lesson for them every week. He had a way of making everyone feel as if he were a part of the team.

Talbot started broadcasting the Sunday evening service over the radio and the empty seats began filling up. Nevertheless, the whole nation was in the grip of a disastrous depression. Millions could not get work and some members of the church were without the bare necessities of life. So Louis opened a church commissary to which those who could brought food to share with those who had none. The church bulletin of July 3, 1932 announces,

The C.O.D. is opening a Commissary Department. Food-stuffs for the unemployed and the needy will be received at the C.O.D. Mrs. Lucy R. Redmond is in charge of the distribution of food. We thank our friends for the generous response that has already been made for this department of our work. A large number of our people are without employment. These are testing days for many of God's people. If you know of any openings for Christian men and women, young and middle-aged, please communicate with the church office.

Again, the July 10 bulletin contained this notice:

Commissary Dept. — Owing to the exceedingly large number who are in need, we have decided to dispense the food-stuffs sent to this department to married people with children. These are trying days, especially for those who have dependents. Our congregation can rest assured that whatever gifts are sent in will be wisely and prayerfully dispensed.

And again on July 24:

Commissary Dept. — Many of our people are out of work and are suffering for the necessities of life. These are the people we want to help and we would urge those who are having difficulty in supplying their families with food to talk to Mrs. Redmond.

The depression days were dark ones indeed.

But there was spiritual glow in the lighthouse called C.O.D. Harry Rimmer spoke on scientific subjects as being in accord with the Bible during the afternoons and evenings from June 12 to July 17, and at all three services (there was a Sunday afternoon service) from July 24 to August 7, 1932. John E. Brown spoke Sundays and weeknights for three weeks in August and September. On the afternoon of December 4, 1932, Mr. and Mrs. Robert Harkness (he was the Australian pianist for Dr. Torrey's Australian campaign) conducted a sacred concert. Mrs. Harkness sang solos and Mr. Harkness played the piano and set to music any verse of Scripture suggested by anyone in the audience. Billy Sunday spoke on Monday night, December 19, on the subject "Booze, Corkscrews and Crooked Politicians or Shall We Repeal the Eighteenth Amendment?"

Yet it was still the Great Depression and Biola was sinking deeper and deeper into debt. About six months after his arrival, Talbot recommended that the church buy the auditorium which it was then renting from Biola. The church would secure a permanent home, Biola could still use it, and the immediate financial crisis would be solved. But the church was having difficulty balancing its own budget. So the executive board postponed the decision to purchase.

In November 1932, Talbot was made acting president of the Institute, assuming the added responsibility without remuneration. As the year's moratorium given Biola by the bank was drawing to a close, Talbot again suggested that the church purchase the auditorium from the school. This time the idea was favorably received.

On January 22, 1933, the church gave Talbot the authority to appoint a committee to investigate the possibilities. He appointed Messrs. Billings, Evans, Myers, Nyman, Robinson, and Rose to the committee.

On February 16, 1933, the congregation gathered to consider the proposal. Several spoke. The pastor exhorted them to trust the Lord. William Nyman and Hugh Evans answered questions. The vote was in favor of purchase.

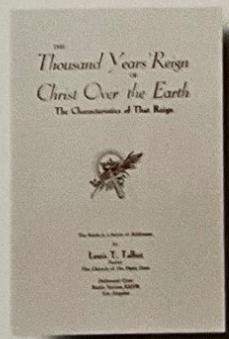
A second committee was then appointed to implement the purchase. That committee consisted of Messrs. Bassett, Cross, Evans, Hunt, Myers, and Robinson.

*in part:* The next Sunday, the pastor printed a challenge in the bulletin. It said

It is a great privilege to be stationed in the heart of a city like Los Angeles which has a population of one and a half million people. What a place to preach



Billy Sunday, the former big league ballplayer turned evangelist, brings his "sawdust trail" out of the tent and into the auditorium of the Church for memorable revival services.



Booklets like this are in large demand both by members of the congregation and radio audience.

## A CHALLENGE

To the Members and Friends  
of the Church of the Open Door:

It is a great privilege to be stationed in the heart of a city like Los Angeles which has a population of over half million people. What a place to preach the Gospel! What heartaches, sorrows, disappointments, and broken homes are to be found in a great city like this, and what a tragedy it is for an individual or a church to live without putting forth the best effort to bring Heaven's balm to the needy and to point men to Christ who alone can save!

On the evening of February 16, 1932, a special called meeting of the church, a large number of people gathered in the lower auditorium, filling them to overflowing for the purpose of discussing ways and means of securing for the Church of the Open Door a permanent church home and how we might render more effective service than at present provided when we do have a home "in the flood" as never before. We are thankful to God that this Church is anxious to do exploits for Him who has done so much for us.

We accepted the challenge, and in order to establish ourselves in this most strategic spot in the city of Los Angeles for the preaching of the Gospel, gave authority to the Official Board to enter into negotiations with the Directorate of the Bible Institute with a view to purchasing the auditorium as a permanent church home.

This step, if carried forward, will mean more to this church and to the ultimate cause of Christ than any of us can estimate. It will mean that this place which was chosen by men of God as the most strategical in the city for preaching the Word of God, will be maintained for this same blessed ministry. This step will also render great service to the Bible Institute of Los Angeles in this her crisis hour. It is the united conviction of the Board of the Church of the Open Door and the Directorate of the Bible Institute that the purchase of this auditorium will inspire confidence in the hearts of thousands of people and lead a great number to rally to God's standard in this city by maintaining the testimony that was founded by honored men of God now gathered unto their fathers.

The devil is doing his best these days because he knows his time is short. The Son of God calls us to follow Him in a great adventure. He says, "Go forward." Our reply shall be: "Arise, let us be going."

The meeting last Thursday was adjourned subject to call, and in a few days the Official Board expects to have plans consummated which will then be presented before the Church for ratification.

May God richly bless the church of the Open Door and make her a great witness to the world in bringing light here in this day of strife and turmoil where the nations are heard by the surging sea.

The enemy will no doubt bring before us many things to discourage this project, but we are confident that God is leading, and that He will see us through. Let none of us fail Him.

We ask the earnest prayers of God's people that in all things the officials of the Church will be given divine guidance.

Yours in our wondrous Lord,  
Louis T. Talbot, Pastor.

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Like waves beating on the rocky coast during a storm, one crisis after another hit Talbot and the church. His wife, Audrey, was admitted to the hospital for a radical mastectomy. Talbot and his two daughters moved in with their neighbors, Mr. and Mrs. William Nyman, for a short time. Mr. Nyman had been an elder in Talbot's church in Oak Park and had become a leader at C.O.D.

On March 10, 1933, an earthquake, measuring 6.3 on the Richter



*The great earthquake of 1933 rocks southern California. A major aftershock hits during church services, and Talbot masterfully calms the panicked crowd (photo courtesy Historical Collections, Security Pacific National Bank).*

scale, shook southern California, killing 120 people and causing \$50 million in damage. Irene Howell described the scene at C.O.D.:

The whole city trembled with fear, and everyone was living on nerves. The large quake was followed by many more, some light, some very severe. At the Sunday evening service, while Dr. Talbot was preaching, a very heavy jolt hit. About half a dozen people jumped from their seats and started to run. As that great auditorium shook, Dr. Talbot immediately took over like a commanding general. In an authoritative voice he shouted, "Sit down! Sit down, every one of you. Brother, if you start a riot in this building tonight, in the sight of God you will be a *murderer*. Sit down! Sit down!" And the people sat.

Finally the building stopped shaking, but those in the audience still trembled. The atmosphere was tense.

Then, just as a mother talks to a hurt child, Dr. Talbot comforted his congregation until the tenseness was gone and calm restored. He bowed his head, committing us all to the Lord's protection. Then he went on with his sermon as though nothing had happened. One minute he had the toughness and firmness of a military general, the next the quiet calm of a surgeon. God only knows what could have happened that night had the right man not been in the pulpit.



Tovey leads a handsome choir in 1934; the missionary map has not yet appeared.

In the midst of these trying times Herbert G. Tovey began his duties as the minister of music on March 19, 1933. He was also director of the music department for Biola.

At a congregational meeting on Thursday, May 18, the terms of purchase were presented to the church. The purchase price was \$350,000. The down payment was \$25,000 with monthly payments of \$2,000 (the interest rate was 4 percent). The challenge was accepted.

On May 28, the campaign to raise the \$25,000 down payment was begun. The bulletin for that day says,

### A CLARION CALL IN A CRISIS HOUR



The cults of various kinds would be glad to secure this center for propagation of error and heresies but the Church of the Open Door has determined that by the grace of God, this place shall be preserved for the testimony it has given out since its dedication.

The problem was the \$25,000. People did not have enough money for groceries, much less an auditorium. In the words of Talbot's biographer, "The challenge and improbabilities of raising this sum were the greatest the church or any of the congregation had ever known." The building had survived the earthquake, but could it survive its creditors?

Talbot describes what happened next:

We felt that God had been so often dishonored in the way money had been raised for church work that we determined to cast ourselves wholly upon Him and venture out in faith. We made a covenant that we would not approach any individual and ask for money, but that we would ask God to lay the need upon the hearts of the people as that need was made known from the platform and over the air.

The response was unanimous and enthusiastic. The choir gave over a thousand dollars, the Sunday school over three thousand dollars, and the young people's societies one thousand dollars.

Hundreds of letters have been pouring into my office from all parts of the United States and the world. Let me share one of them with you, for its spirit is typical of them all:

The enclosed rings are a gift from my two daughters who are at present taking a rest cure in the Olive View (Tuberculosis) Sanatorium. They had no money, nothing to give but their high school rings, but they are heart and soul with us all in this great project and want to have some part.

They want you to know that they are praying earnestly that the money may be raised and the Church and Institute continue to be a lighthouse for God till He comes. They are not able to earn any money, but they do want to give all they have, these two gold rings. May God bless you.

Enclosed were two rings.... The gold itself was worth only about a dollar and a half, but the sacrificial spirit of which it was the embodiment was priceless.

I told the story of these two rings to a Sunday morning congregation in the Church of the Open Door. Nearly three thousand people were present. There were tears as they listened. I expressed the desire to go personally to the sanatorium where these girls were confined and return their rings to

#### A CLARION CALL IN A CRISIS HOUR



To the Members and Friends  
of the Church of the Open Door:

Among the signs which the Spirit of God has given us to characterize the end of the world the following are especially emphasized: first, that there will be a wide-spread turning away from God as it is in the world Jesus, to fables and apostasy; and second, that God will raise up a standard to stem this tide until His member is added to the body of Christ.

These very things are taking place before our eyes today. It was decided that called for the need of a Bible center in the Church of the Open Door and the Bible Institute of Los Angeles. These institutions have been the rock and the bulwark of the church of Jesus Christ, proclaiming to a dying world that salvation lies to be found only in Christ, both without Christ men are lost.

To this Bible Institute hundreds of young men and women have come to study the word of God with a view of carrying the Gospel message to the uttermost parts of the earth.

It is not to be wondered at that an institution of this kind has been made the target for the attacks of the devil. Satan is always working on God's ground and he attacks those men and organizations which are in the business of spreading the gospel truth. In recent years, this storm has broken in all its fury against the Church of the Open Door and the Bible Institute, but by the grace of God, both institutions have weathered the gale and still stand today, as they always have, for the "faith once delivered unto the saints."

We are gathered together this morning to lay plans whereby this strategic institution may proceed as a center for Bible teaching and Gospel preaching. By so doing we will maintain the cause of God in attaining freedom from financial encumbrances and thus make possible the continuation of the training of young men and women. These two institutions must stand together. While they shall ever remain separate corporations, the members of each must work hand in hand for the furthering of that which both hold dear.

Cults of various kinds would be glad to secure this center for the propagation of their errors, but the Church of the Open Door has determined that, by the grace of God, this place shall be preserved for the testimony it has given out since its dedication.

To accomplish this, the Church has purchased the auditorium at a cost of \$15,000.00 on the following terms: \$25,000 cash, and a note for \$22,000.00 payable in four years (one percent interest), the interest to be computed on monthly balance. The essential features of the transaction have been carried fully into the hands of my Committee and studied from every angle. A title search has been made and a proper arrangement of all necessary legal details has been made. The title to the property will be held in trust for the church, and in such a transaction as this, the entire responsibility lies to that the entire Institute property is entirely in accord and in sympathy with the desires of the Committee.

This information is given so that we might better understand and pray about the present situation as it relates to the purchase of this auditorium and the aiding of the Bible Institute in her present crisis hour.

God calls us to this great adventure. Let us respond to a man. As the days pass, let us grow bolder, deeper, and the nearness of the coming of the Lord becomes more certain. Let us have a hand in making this project possible with our prayers and with our gifts, for all time and eternity as a source of gratitude to God.

Yours for loyalty to Christ and His work.

LOUIS T. TALBOT, Pastor.

them, provided two persons in the congregation would redeem the rings at fifty dollars each attaching their cards to them. At the close of the service, six persons came forward. By common consent, only two cards were attached, but each of the friends paid the fifty dollars offered.

When I visited those girls a few days later and returned the gifts they had wholeheartedly given to the Lord, I had the joy of telling them that they had given not two rings, not even three hundred dollars, but a gift like Mary's, "very costly . . . and the house was filled with the odour of their self-sacrifice."

Over the air and from the pulpit Talbot continued to "make the need known." He himself gave to the cause asking the church to cut his salary until it was down from \$541.67 to \$200.00 per month. However, the church also set aside \$100.00 per month on which he could draw for rent and car upkeep.

The June 4 bulletin continues this message from the pastor to the people:

Last Lord's Day the sum of \$8,000 was given in cash. This is a tremendous sum in view of the financial crisis through which the world is passing, and we are not unmindful that in the greater number of instances, the gifts represent sacrifice and denial. Of this amount \$700 came from the radio audience in response to an appeal given over the radio last Saturday morning.

Our God still lives and can work in the hearts of men as He did in the days of old. The One who opened the doors of the prison that confined Peter and smote the fetters from the ankles of his servant . . . can break the financial fetters which bind this place and bring us into a new liberty in the Gospel, so that we may exercise greater influence and preach the Gospel with greater power than we have ever known. . . . Let us pray fervently to this end. . . . Let us pray, pray, *pray!*

The first week of July was designated as a week of prayer. The bulletin of June 11 states that mass meetings had been arranged for the first three Sunday afternoons in July. Speakers included Dr. William Evans and Dr. Bob Schuler.

Talbot himself continues the drama:

A huge thermometer was placed in the main auditorium at the back of the choir loft, the rising mercury indicating from week to week the progress in giving that was being made.

Many of God's people were so situated financially that they found it impossible to give anything in cash. At their request and for their benefit, the Joash Chest came into use. It was placed at the front of the auditorium, a reminder of the Old Testament days when the Lord's people brought of their gold and silver for the repairing of the Temple. . . .

The chest overflowed with love offerings of God's people. Real estate and oil stock were given, and watches, thimbles, lockets, chains, bracelets, and family heirlooms. Many of the gifts bore such messages as this, to which a tiny old-fashioned brooch was attached: "A tiny thing, not worth much, but it's the widow's mite, just a little old relic handed down and doing no good the past twenty-five years, God bless the Church of the Open Door."

Not worth much! How much, we wonder, in God's sight!

#### A WORD OF APPRECIATION

V.A.V.

To the Members and Friends  
of the Church of the Open Door

In behalf of the Executive Committee, I find much personal pleasure in expressing our gratitude to God and our thankfulness to you for the splendid response that you gave to the offering on last Lord's Day for the sum of \$25,000 as a down payment for the purchase of the new building for the Church of the Open Door, the final step in the saving of the Bible Institute of Los Angeles.

While we have yet reached our goal, "our expectation is from Him," and the sum needed to make the building stand to us all is rest upon God and ask you to raise up friends for this great cause.

Last Lord's Day the sum of \$8,000 was given in cash. This is a tremendous sum in view of the financial crisis through which the world is passing, and we are not unmindful that in the greater number of instances, the gifts represent sacrifice and denial. Of this amount \$700 came from the radio audience in response to an appeal given over the radio last Saturday morning.

Our God still lives and can work in the hearts of men as He did in the days of old. The One who opened the doors of the prison that confined Peter and smote the fetters from the ankles of his servant . . . can break the financial fetters which bind this place and bring us into a new liberty in the Gospel, so that we may exercise greater influence and preach the Gospel with greater power than we have ever known. . . . Let us pray fervently to this end.

I am so grateful for the hundreds of letters received this week to encourage us in the great enterprise of saving the Bible Institute. Many of these messages are worth their weight in gold, and it is a wonderful stimulus to know that a multitude of God's people are supporting the cause of the Church of the Open Door and the Bible Institute. I count it a great privilege to be the pastor of a congregation that has the cause of God at heart as this one has.

We are looking to the Lord for the help of the down payment between now and July. Donations may be placed in the regular offering plate, or Sunday or sent by mail to the Church Office. Let us pray, pray, pray!

Yours in the Coming One,

LOUIS T. TALBOT, Pastor

#### ELDERS AND DEACONS

The regular monthly meetings of the Elders and Deacons will be held next Tuesday evening at 7 o'clock in the Church Office.

#### JOIN THE PASTOR'S RADIO BIBLE CLASS

KMPC—11 to 11:30 o'clock

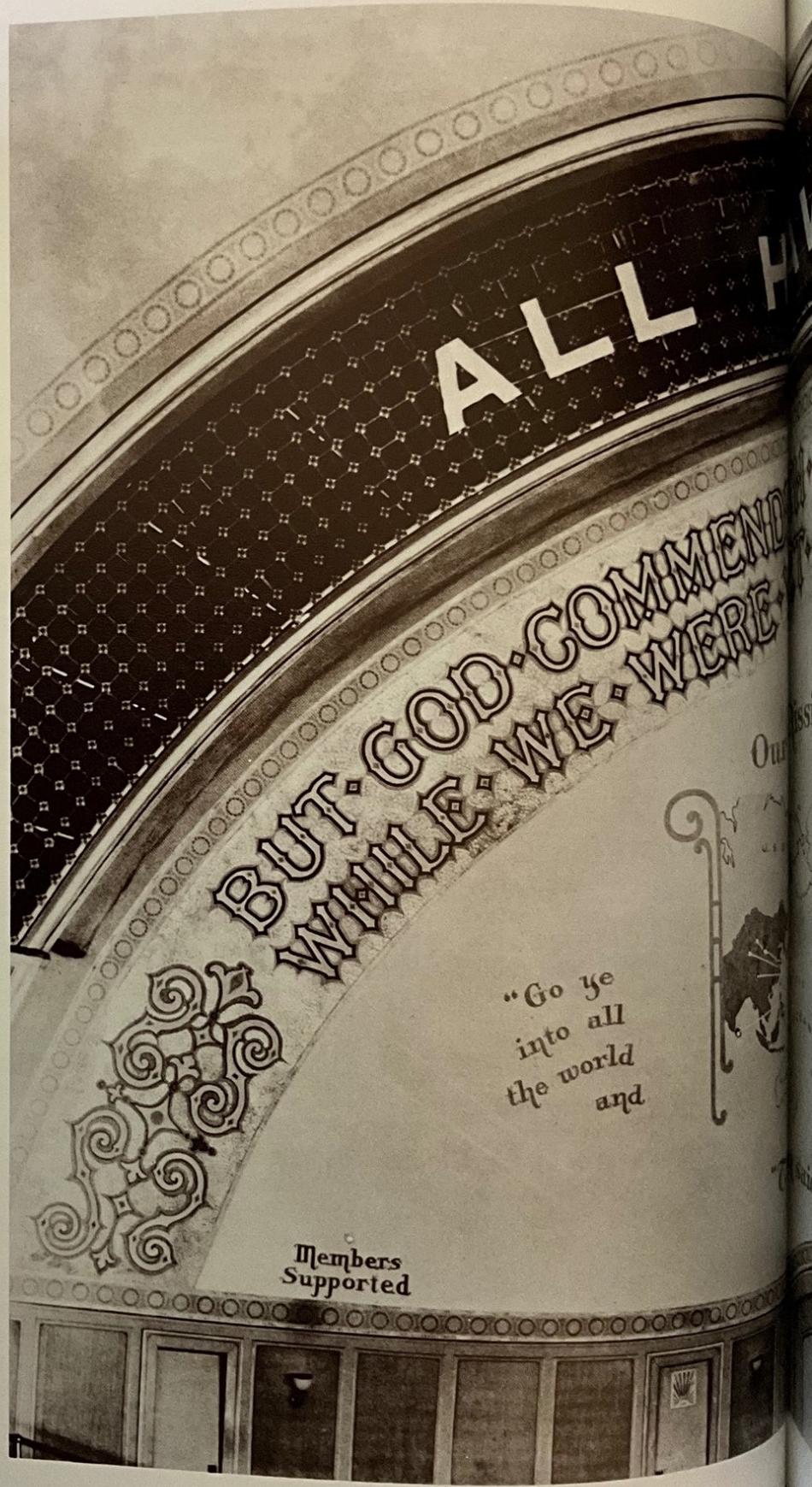
Tuesday, Wednesday, Thursday, Friday and Saturday Mornings

#### MISSIONARY AUXILIARY

The regular all day meeting of the Women's Missionary Auxiliary will be held next Friday, June 9, from 11 a.m. on through the afternoon. Rev. and Mrs. Ford L. Canfield will speak on the subject of "The Work of the Church in the Navajo Reservation." The guest speaker will be Mrs. B. H. Stoker of Oracle, Arizona, who will tell the story of the Navajo Indian evangelization movement. There will be song and testimony by several members of the church.

To reach the C. L. M. Home, which is located at 218 S. Avenue 51, take the "W" car going north on Main Street to 21st and S. Avenue. Luncheon will be served, but each one is asked to take a sandwich to the C. L. M. Home. Luncheon will be served, but each one is asked to bring a cup, fork and spoon for individual use. An urgent invitation is extended to all the women of the church to spend the day with us in the interest of foreign missions.

Twenty years after the auditorium  
is dedicated, a missionary map  
appears. Lights indicate Church and  
Institute missionaries. Two other versions  
will follow in the succeeding fifty years.



WE SINNED

"HIS LOVE TOWARD US, IN THAT, SINNERS, CHRIST DIED FOR US."

Missionary Responsibility



"said I, here am I, send me."

Isaiah 6:8

Preach the  
Gospel to  
every creature."  
Mark 16:15

Members  
Not Supported

## FIFTEEN DAYS — THIRTEEN THOUSAND DOLLARS!

It Can Be Done!

To the Members and Friends  
of the Church of the Open Door:

Today and next Sunday are crisis days.

Our fund of \$25,000 for the purchase of our church building must be completed largely from among those present at the services of these two important Sundays.

The first \$12,000 of the \$25,000 down payment for the purchase of the church building is in hand—given in the midst of a financial crisis by those members of the Church of the Open Door and friends who in prayer and faith are sacrificing to save this strategic site forever for Christian worship.

THERE REMAINS \$13,000 — AND THREE HUNDRED AND SIXTY HOURS IN WHICH TO RAISE THE BALANCE. The 15th of July is the dead line. This has been set by the bank and cannot be changed. Just two Sundays remain; then the next following, in which this question can be pondered, prayed over, and decided by each member of this Church and each visitor to this congregation. Liberal as have been the contributions received and given up to date, we still have a long way to go. We have received many gifts, but our Executive Committee reasons that there has not been an adequate offering and that many whose hearts and sympathies are enlisted in this cause have not yet made the important decision on which the whole result depends.

Let us rise to the occasion and today let the peddles in Los Angeles know that there is a God who undertakes for His people. Around these walls there is steadily rising the black tide of apostasy and unbelief. Its dark waters are actually washing at the threshold of our doors. Sin is rampant, and the haters of Christianity are already leering in anticipation of our failure.

This Church is the breakwater—the outer protection of one of the most significant and important Christian movements in America today. Within its twenty-five years of existence, the Bible Institute of Los Angeles with its twenty-five years of unbroken testimony, its two thousand graduates, its seven hundred missionaries of whom three hundred are now in the foreign field. When you contribute to this fund, you are saving not only the Church, but the Institute, and preserving a movement which has had its martyrs and its saints in many lands. The failure of one is the failure of both, and the loss will have its repercussions and echoes in heathen lands far overseas.

Let us one and all rise to this occasion and complete this fund without delay. Today's gifts should equal those of May 28 last, which totaled \$8,000. These are crisis days in the deepest and most vital sense of the word. May we ask your prayers and your fellowship in giving?

Yours in the Master's service,  
LOUIS T. TALBOT, PastorLET US FINISH THE TASK WE HAVE UNDERTAKEN—NOW!  
FIFTEEN THOUSAND FIVE HUNDRED DOLLARS  
NOW IN HAND!Just Seven Days Remain In Which To Raise  
The Balance Of Nine Thousand Five Hundred Dollars.

IT MUST BE DONE!

This Sunday is our final day of decision. The self-appointed goal set for itself in prayer and supplication by the congregation of the Church of the Open Door must be accomplished NOW!

There can be no delay—there will be no SECOND CHANCE. FIFTEEN THOUSAND FIVE HUNDRED DOLLARS is in hand. This is more than three-fifths of the total sum needed to make the down payment of TWENTY-FIVE THOUSAND DOLLARS due upon the purchase of our church building on July fifteenth next.

I doubt if any other church in America has accomplished as much as this congregation has already achieved during this period of nation-wide business prostration. Only you, Christian friends, could have met such an emergency. Our complete success will echo from coast to coast as an OUTSTANDING WITNESS OF the power that lies in earnest prayer, and the dynamic effect of a suppliant faith.

There are still seven days in which to raise the remaining NINE THOUSAND FIVE HUNDRED DOLLARS—ONE HUNDRED AND SIXTY-EIGHT HOURS of deep self-consecration, and earnest self-searching prayer. Then comes JULY FIFTEEN.

Think of the ISSUES AT STAKE! The CHURCH OF THE OPEN DOOR with its spiritual ministry program, which has added more than fifty of its Spirit-filled membership to the mission fields; and the BIBLE INSTITUTE OF LOS ANGELES with its splendid system of Bible study for the equipment of ministers, evangelists, and church workers. These two great institutions are two TWELVE WITNESSES, and are today one in spirit and one in work.

Either would be incomplete without the other. To detach the Institute with its advanced Biblical teaching would be to mutilate the full testimony of the church. To remove the church with its flaming evangelistic message from this location would be to scatter the Institute vessels. To abandon both would be to silence the most important witness for Christ in the western world in these dark days of apostasy and unbelief.

Let us search our hearts today and ponder over these vital questions: Have we personally and individually done ALL that we can do? Have we banished every thought of fear, every cowardly doubt, and given unreservedly, trustfully, and prayerfully to help to continue this important work?

If each of us has personally done all this, can we influence others to give? Have we explained the importance of a donation to the Church of the Open Door to our friends and relatives, and sought their aid?

The HUNDRED DOLLARS, the FIFTY DOLLARS, or even the TEN DOLLARS that you may have felt IMPELLED TO GIVE, but have delayed giving, may be the very amount that will be lacking on July 15th next to complete the twenty-five thousand dollar payment.

Let us pray over it daily during the next seven days.

A thirteen-year-old boy wrote,

Mr. Talbot, enclosed is a five-dollar bill. I got a job on a farm, paying me a dollar a day. I have to get up at three o'clock in the morning. I have worked five days and I give you five dollars.

The July 2 bulletin contains another message from the pastor:

FIFTEEN DAYS — THIRTEEN THOUSAND DOLLARS!  
IT CAN BE DONE!

The bank has set the date and it will not be changed. Just two Sundays remain . . . in which this question can be pondered, prayed over, and decided by each member of this Church and each visitor to this congregation.

Around these walls is steadily rising the black tide of apostasy and unbelief. Its dark waters are actually washing at the threshold of our doors.

This Church is the breakwater—the outer protection of one of the most significant and important Christian movements in America today. Within its encircling arms stands the great Bible Institute of Los Angeles with its twenty-five years of unbroken testimony, its two thousand graduates, its seven hundred missionaries of whom three hundred are now in the foreign field. When you contribute to this fund, you are saving not only the Church, but the Institute as well, and preserving a movement which has had its martyrs and its saints in many lands. The failure of one is the failure of both, and the loss will have its repercussions and echoes . . . far overseas.

Let us one and all rise to this occasion and complete this fund without delay.

Carol Talbot describes what happened:

People who had thought they had given everything they possibly could prayed harder and dug deeper, while Louie continued on the radio. In all the giving was the sound of joy, not of the greatness of their sacrifice. One woman brought in a beautiful set of sterling silver, a diamond ring, and her wedding ring; she wrote: "What a joy it has been to have a part in this blessed task! How near our Lord Jesus Christ has come to us through it! I cannot tell you all it has done for me."

And again on July 9,

JUST SEVEN DAYS REMAIN IN WHICH TO RAISE THE BALANCE  
OF NINE THOUSAND FIVE HUNDRED DOLLARS  
IT MUST BE DONE!

This Sunday is our final day of decision. There can be no delay—there will be no second chance. Let us pray over it daily during the next seven days.

The people responded: they prayed and then gave, some very sacrificially. Fourteen diamonds and a number of gold wedding rings were donated.

Finally, the July 16 bulletin records,

Thanks be to God, Who Giveth Us The Victory Through Our Lord Jesus Christ

VICTORY!

THE GOAL REACHED!

\$25,365.47 CASH RECEIVED TO MAKE DOWN PAYMENT!

During the victory service, the thermometer burst its tube. The congregation stood while the choir sang the Hallelujah Chorus. The tears flowed freely.

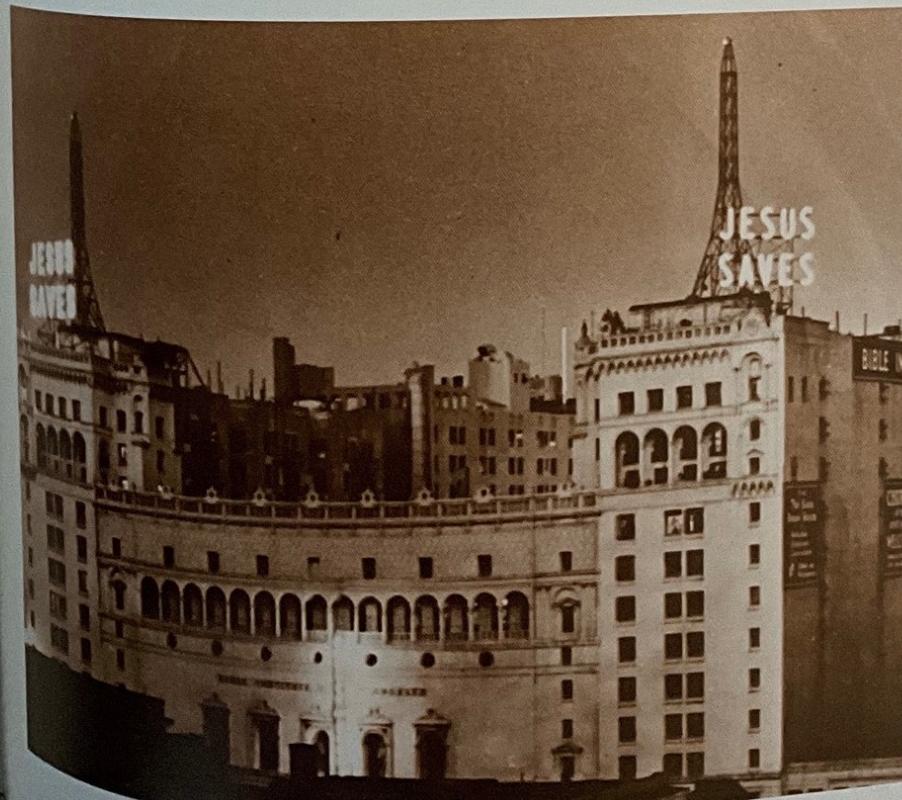
The hurdle of the down payment had been jumped. Now the race continued as the congregation still had to raise \$2,000 a month in addition to the regular budget. Furthermore, the people had given sacrificially and the depression was still deepening.

Talbot's position with Biola was changed from acting president to president. But by February of 1935 he decided Biola needed someone full time, so he resigned. That year he was the commencement speaker at Wheaton where the degree of Doctor of Divinity was conferred upon him.

Miss Ramage, a radio listener from Riverside, donated money for the erection of a huge neon sign on the roof of one of the dormitories. In seven-foot-high red letters it read "JESUS SAVES." It could be seen for miles. After an evening service in February of 1935 nearly 3,000 gathered to hear three trumpets on the rooftop play "We have heard the joyful sound, Jesus saves, Jesus saves!" The great crowd began to sing and the sign was turned on for the first time.

Danny Rose offered to donate a matching sign for the roof of the other dorm. His contribution did not cover the cost, so Ray Myers made up the difference.

These two signs remained aglow until 1985, and became a Los Angeles landmark.



Historic Los Angeles landmarks appear in 1935. The "Jesus Saves" signs will not only proclaim that wonderful Truth, they will also identify the Church for many, and will be influential in the lives of anonymous travelers.

### VICTORY!

#### THE GOAL REACHED!

\$25,365.47 CASH RECEIVED TO MAKE DOWN PAYMENT!

"The Lord hath done great things for us, whereof we are glad." Our hearts have been warmed this past week to see how God has worked among His people everywhere gifts of all kinds have been pouring in, most of them representing great self-sacrifice.

In addition to the thousands of dollars in cash, over \$400,000 has been given in old gold in the shape of bracelets, watches, necklaces, rings, pins, and even fourtree beautiful diamonds, each a keepsake of hallowed memories.

Among the donations made were two plain gold wedding rings, thin and bright from long wear, which have been passed down through generations.

"These two rings represent 41 years of life. Mother wore one 30 years. I've worn hers 11½ years, ever since she went home, and I know it would mean to her if she knew it helped just a little. The other ring, a gift from her, I have worn 26 years. Like many others, I've lost all my money, but I have found Jesus. I want to do what I can to keep this church open. I've debated with myself about putting them in, but I cannot get away from the thought that I should. A Friend."

This is but one of the hundreds of heart-stirring messages that have come to the church office on this memorable occasion.

Surely God has moved upon the hearts of this congregation and their friends, to respond so liberally! Surely He has a great work in this building, which He has thus re-dedicated to Himself and His service by the sacrificial giving of His children! How grateful we are for your rejoicing, how filled with thankfulness of praise and thanksgiving, for so bounteous an answer under such frightful conditions of depression and want, apathy, and unbelief.

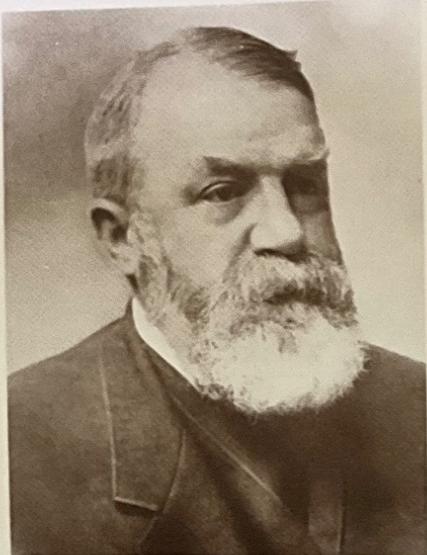
These gifts, which are an expression of the confidence of God's people in the continuing testimony of the Church of the Open Door, should lead us to dedicate ourselves wholly to the Lord and thus prove worthy of that confidence in the coming years.

Of the total amount of cash received, between \$1,000 and \$4,000 has come from the radio audience which is composed of members of many churches and denominations. How we thank God for uniting hearts and minds in the effort to save this place!

The amount received in excess of \$25,000 will, of course, be applied to the Building Fund, and will be used as a part of the regular monthly payments of \$1,000 on the \$325,000 balance.

Now that the first goal has been reached, let us not forget to return and offer praise and thanksgiving to Him, the Giver of all good gifts. May this be a season of personal recognition and thanksgiving, for God's many servants in our midst and share it to the world with this message of hope and cheer: "Deliver us from evil. Let Your kingdom come. Wash us from our sins in Your own blood." The assurance given Solomon, after the completion of the temple, may well be taken as God's message to us at this time:

"I have heard thy prayer and thy supplications, that thou hast made before me; I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually." 1 Kings 8:2.



*The impact of D.L. Moody on modern Christianity is awesome. This businessman-turned-evangelist will not only leave a church and a school bearing his name, he will leave a movement of the Spirit of God as his ongoing legacy. It is impossible to think of a Church of the Open Door or Bible Institute of Los Angeles — or countless other evangelical institutions — without the silent influence of this giant of the faith.*



*Ray Myers is a giant in his own right. A member of the board of both the Church and the Institute, his business skills, spiritual vitality, and financial support are important contributions in the most difficult of times. When times improve his service continues unabated.*

On November 7, 1937, C.O.D. celebrated D.L. Moody's centennial. Dr. Talbot spoke in the morning service. Bishop John Taylor Smith of London and Dr. Will D. Houghton preached in the afternoon and Dr. P.W. Philpott, the former pastor, spoke in the evening service. In services throughout the next week Bishop Smith, Dr. Herbert Lockyer, Dr. William Evans, Dr. Philpott, and Dr. Houghton spoke.

A more appropriate week could not have been held at C.O.D. At that time every pastor of the church had either been associated with or came out of either Moody Church or Moody Bible Institute.

Though C.O.D.'s purchase of the auditorium in 1933 helped temporarily, it did not solve Biola's financial problems. In 1938 the Institute was again faced with bankruptcy. This time the situation was so bleak that the board of directors reluctantly gave permission to file under Statute 77B of the National Bankruptcy Act, provided no refinancing plan could be worked out with the banks. Four board members resigned, some fearing that individual board members might be liable.

Again, Dr. Talbot came to the rescue. Actually, two banks held mortgages on Biola and initiated foreclosure proceedings. Working with several men from Biola and the church, Talbot agreed to ask the congregation to consider taking the responsibility for the \$291,000 debt at Farmers and Merchants Bank and then planned to get Security First National (now Security Pacific National Bank) to refinance.

Security First National agreed providing that:

- The \$291,000 second mortgage be cleared immediately
- \$1,250 per month or more be paid by Biola from the Willard Hotel rent
- \$2,000 per month be paid by the Church of the Open Door on its continued purchase of the auditorium
- \$1,250 per month be paid by the Church of the Open Door for rent of other portions of the Institute used by the church
- \$50,000 be paid by Biola within the year on the first mortgage, currently at \$188,000.

While negotiations continued with the banks, foreclosure notices were posted on the two Biola towers. The buildings were to be sold at public auction. Wanting to make sure it got its money, each bank posted auction notices, one for August 5 and the other for August 8. The banks were certain the Institute could not come up with the \$291,000 necessary to implement the plan.

An indignant Talbot ripped the notices off the buildings!

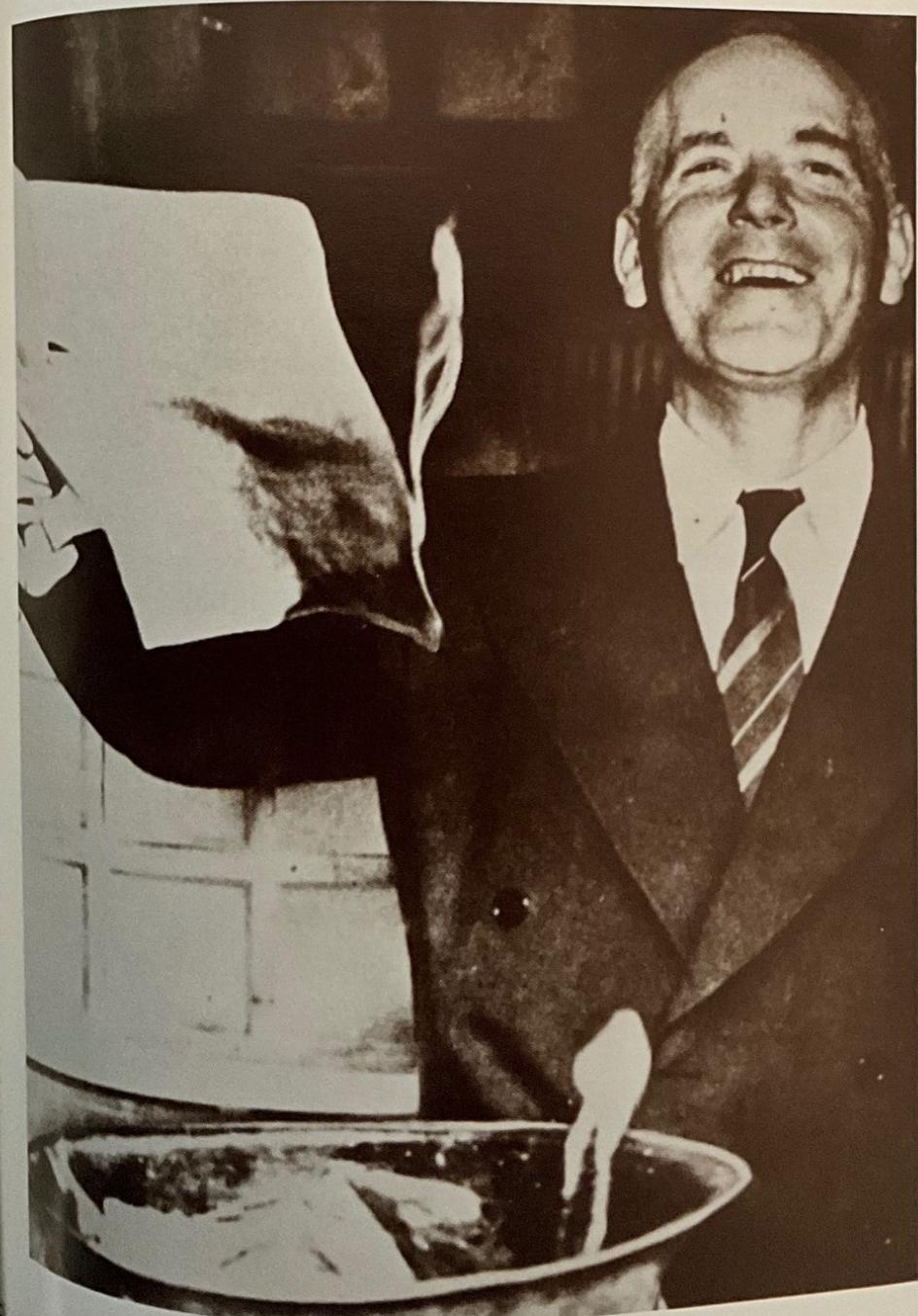
He, Ray Myers, and Bob Robinson then visited Farmers Merchants Bank, which held the \$291,000 note. The bank held 4,000 shares of Union Oil stock, originally valued at \$200,000, as collateral. But because of the Depression those shares were not even worth \$88,000.

After considerable discussion the bank agreed to accept the stock plus \$100,000 in cash. When pressed for further reduction in the cash payment, the bank came down to \$50,000.

Not content, Talbot and his colleagues continued to "haggle" until the bank official agreed to the stock and \$25,000 in cash, provided, he said, "... you'll stop bargaining. If you don't, you'll be coming down here and offering us a five dollar bill."

But there was more indebtedness. The Institute had also borrowed heavily from the Lyman Stewart Trust, owing it \$548,689. So Talbot and his fellow negotiators visited Mrs. Lyman Stewart, executor of the Stewart Trust and a Biola board member. She graciously agreed to reduce the debt to \$100,000 if foreclosure proceedings were stopped.

Talbot then called the congregation of the church together on Monday night, July 25, 1938. He challenged them to meet the goal of \$25,000 by the



Talbot burns the first of two mortgages. This one, for \$700,000, is a major step on the road to victory. It is a day a generation will not forget, September 11, 1938 (photo courtesy Los Angeles Times).

August 5 deadline. He explained that they would get rid of \$700,000 indebtedness with \$25,000 in cash. This time he had just eight days to raise it!

He made warm, convincing appeals over the radio. Hundreds responded. Some, unable to give cash, donated other precious valuables. One lady sent in her engagement ring which she had had for twenty-nine years. Through His people, God supplied the needed funds. Disaster was averted.

In the meantime, spiritual blessings continued. Special speakers had always been a part of the ministry of the church partly because of its connection with the Bible Institute. The 1930s were no exception: Charles G. Trumbull, editor of the *Sunday School Times*, A.C. Gaebelein, editor of *Our Hope*, W.L. Pettingill, founder and president of Philadelphia School of Bible, Will Houghton, president of Moody Bible Institute, Dr. Walter Wilson, the medical doctor turned Bible teacher, and W.B. Riley, pastor of First Baptist in Minneapolis.

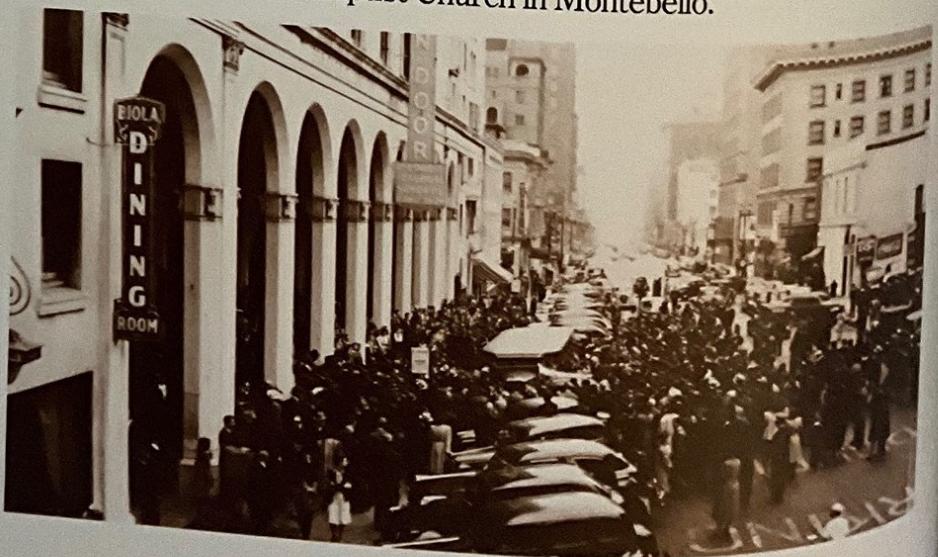
In 1938 a second missionary society was formed. The first had been organized in 1927 by Mrs. McNeill, wife of the second pastor. The second society, originally called the Young Women's Missionary Auxiliary and later named the Dorcas Missionary Society, was founded by Mrs. Louis T. Talbot. Among other things the group provided new wardrobes for returning missionaries and their children.

Also in 1938 Dr. Daniel Rose, the converted Jewish businessman, became director of the Jewish Department.

From September 15-22, 1940, the church celebrated its Silver Anniversary. Some twenty-five speakers spoke during the week of meetings, including Dr. William Evans, former dean of the Bible Institute, Dr. Lewis Sperry Chafer, president of Dallas Seminary, and evangelist William P. Nicholson. The next Sunday, September 29, the church said farewell to Dr. Herbert G. Tovey, the Minister of Music, who resigned in order to become the pastor of the First Baptist Church in Montebello.



Danny Rose, a converted Jewish businessman, heads up the Jewish Department work from 1939-1970. He also pays for most of one of the Jesus Saves signs.



During World War II the church had to black out its skylight, just as individuals had to black out their windows at home. Many servicemen on their way to war passed through the church in those days. More than a few were saved and countless ministered to in various ways. Dr. Sutherland, dean of the Bible Institute and director of Christian Education at the church, described what happened after the evening services:

Dr. Talbot arranged for a fellowship hour to be conducted for the men in the military after the evening service. We had a time of singspiration, fellowship, and refreshments for them, and they were joined by students from Biola and young people from the church. Dr. Talbot would come down after he had finished dealing with individuals in the main auditorium; and it was thrilling indeed to hear him tell those military men how much we appreciated what they were doing for our country. He would urge them to get right with the Lord before they went overseas. Some who had not made definite decisions at the church service made them there at the fellowship hour. The young people would talk to them individually and present each one with a Gideon New Testament.

Accommodations and meals were provided for servicemen on Saturday nights. By one estimate, there were sixty to one hundred servicemen in the service every Sunday evening. As a matter of fact, a special Bible class was arranged for them.

Then before the war was over, in November of 1944, Dr. Talbot submitted his resignation as pastor of the church. After considering Dr. Talbot's heavy load at the Institute and on the radio, it was accepted. The executive board adopted the following resolution on November 13:

Be it resolved that the Executive Board accept the resignation of Dr. Louis T. Talbot as the Pastor, who has served so faithfully for thirteen years and whose ministry has been so marvelously blessed.

Resolved further that this resignation be effective when a suitable Pastor has been called to take his place.

However, the bulletin for December 17, 1944 states,

It was moved and seconded that the Board of Elders recommend to the Executive Board that the motion accepting Dr. Talbot's resignation be rescinded and that Dr. Talbot be requested to stay for approximately nine months more. Carried.

Everyone will be happy to hear that Dr. Talbot very graciously consented to comply with the request. In view of that fact let us all put our hands to the oars and with some mighty pulls send our church speeding out into the waters of a broader service and demonstrate to both our Pastor and our dear Lord that we are willing to be expended.

Then, the bulletin of April 15, 1945 contained this notice:

Forward March. At the Official Board Meeting a unanimous resolution requesting Dr. Talbot to withdraw his resignation and to remain our pastor. The Board met with Dr. Talbot and presented the resolution and obtained his promise to remain.

He belongs to us and we rejoice that our Board was able to convince him of it. Forward! Forward!



*Sam Sutherland is director of Christian education at the Church and will also be the dean of the Institute. His gregarious and warm style will make "Sam" known to generations of Biola/C.O.D. people.*



*Easter Sunday 1945 marks the burning of the final mortgage on the property. Ray Myers, Louis Talbot, Mrs. Lyman Stewart, an unknown military man, and Sam Sutherland look on.*

**FORWARD! MARCH!**

Our many friends will rejoice with us in knowing that at our last official Board Meeting a resolution was passed to ask and unanimously adopted, requesting Dr. Talbot to withdraw his resignation and to remain as pastor. The Board met with Dr. Talbot and presented the resolution and obtained his promise to remain. Now we are looking forward to another year under our banner unfurled, we await your command.

The story is told of a little boy who was rescued by one of Napoleon's soldiers. Through the small hole the boy was allowed to peer out with the officer a determined boy. One day the lad became separated from the French forces. They troops were scattered and weary. There was no food or water. The boy was to die but for the intervention of a French drummer boy. The drummer boy found the lad and took him to a nearby stream and obtained some water for him. Finally in anger, Napoleon, said to the little drummer and addressed him as "Charge". The drummer boy responded, "Yes, Sir". The lad here said "I do not know what 'Charge' is. I have never heard of it." The drummer boy said "Charge! Charge!" at a time, when everyone was faint and no hope of victory. "Charge! Charge!" However, the officers cried and "Well, let him charge". He charged and won a battle. The seemingly impossible had been done. The French forces rallied and won a victory - all because one wee lad had never learned to sound "Retreat".

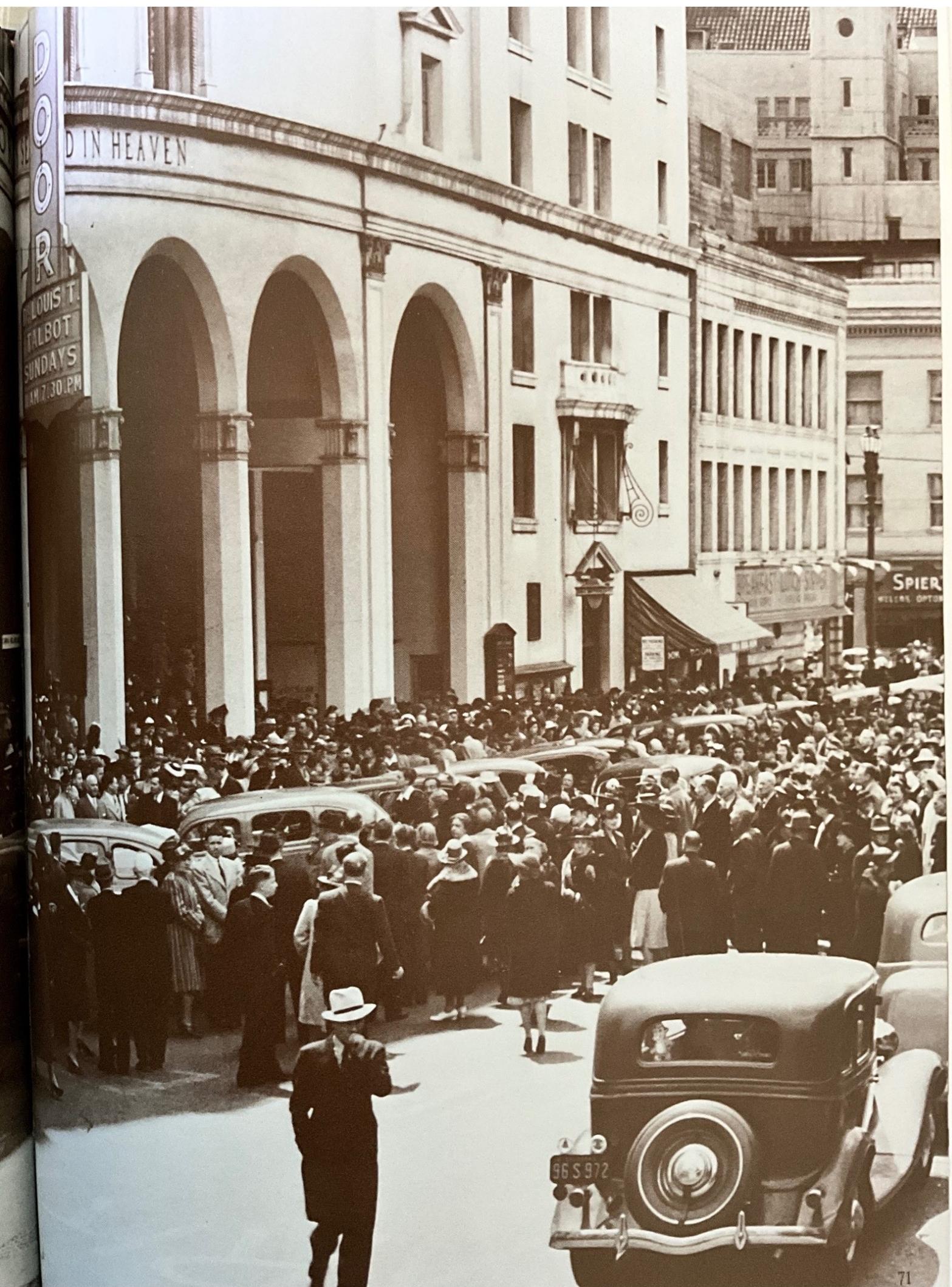
The story does not give the name of the little drummer, but we do honestly believe that when translated into English it may be T. A. L. B. O. The drummer looked pretty black for an old Church of the Open Door. The Biola Institute had been serving under the leadership of our beloved Pastor a number of years. He had brought out of obscurity the slogan "FORWARD! MARCH!" and our Board was able to convince him of it. FORWARD! MARCH!





FOR EVER, O LORD, THY







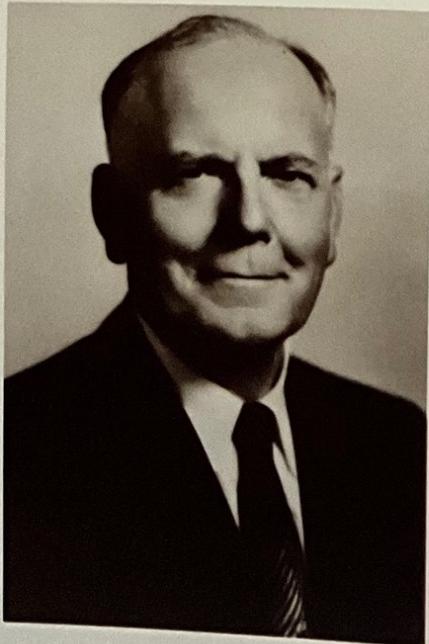




*Acorn Lodge is a mountain retreat and camping center for Church members of all ages.*



*Talbot's missionary journeys take him around the world; here he is sharing the gospel with New Guinea tribesmen.*



So as World War II ended and servicemen came to California in record numbers to make permanent homes, Dr. Talbot remained the pastor of the church he had served since 1932.

In March of 1947, apartments — later known as the "missionary courts" — at 1517 Rock Glen Avenue in Glendale, California were purchased for just over \$18,000.

On June 7, 1947, Arthur L. Reimer, who had been the minister of music since the resignation of Herbert G. Tovey in September of 1940, terminated his service as minister of music. On the next Sunday, Tovey again became the minister of music.

In the fall of that year the church purchased Acorn Lodge, a rustic retreat located on the northern slope of the Sierra Madre mountains, sixty-two hundred feet above sea level and eighty-six miles from Los Angeles.



Dr. Talbot's travels, and especially the tropical conditions, took its toll on his health. His doctor informed him he must give up at least part of his work. In 1948 he resigned as pastor of C.O.D. telling the congregation:

It has been my conviction that generally speaking, long pastorates are not for the good of any congregation and certainly seventeen years is long enough for anyone . . . I am happy that I will be leaving the Church a united people in a prosperous state spiritually. I trust that this will ever remain so . . .

The farewell services for Dr. Talbot were held on December 26, 1948. Dr. Bob Schuler spoke in the morning service and Dr. John Brown in the evening. That day the bulletin read:

#### FAREWELL TO OUR PASTOR, DR. LOUIS T. TALBOT FAITHFUL AND BELOVED

It is with very deep sadness in our hearts that we . . . announce the farewell services for our pastor. . . . After many attempts on his part to resign, we were finally obliged to accede to his request to be released.

The need for him to lessen some of his activities was impressed upon us when . . . he underwent a serious major operation. Then, too, his respon-

sibilities as president of the Bible Institute of Los Angeles were increasing to the point where a choice between the two positions was inevitable. So, after a completely satisfactory association of seventeen blessed years, we must say good-bye, and there is not a member of the church who will do so without tears and heartache.

One need only look at what Dr. Talbot, under God, has accomplished these years to realize how completely *faithful* he has been. Clearing our building ... of debt ... he has built a national reputation as a prophetic preacher and evangelist. ... Under Dr. Talbot's ministry thousands of souls have been saved; the church membership has increased from 1200 to 3500....

But it is not only because Dr. Talbot has been so faithful that this parting is so hard. It is also because he is *beloved*.

In spite of his concentration upon almost insurmountable tasks for God, he has taken the time to express a personal interest in us, advising us in our problems, and comforting us in our sorrow. It is a well-known fact that Dr. Louis T. Talbot is the "most approachable" of all the great preachers — humble, and human, and humorous.

Ever a real friend to us, he has become so much a part of our lives that it hurts to sever the ties that bind. The spiritual impact of his life upon ours and our families will last through all eternity. He has literally poured out his life for God and for us.

May God bless you, Dr. Talbot, in discharging your great responsibilities as president of the Bible Institute. ... May God continue to multiply you in the lives of thousands of lost men and women....

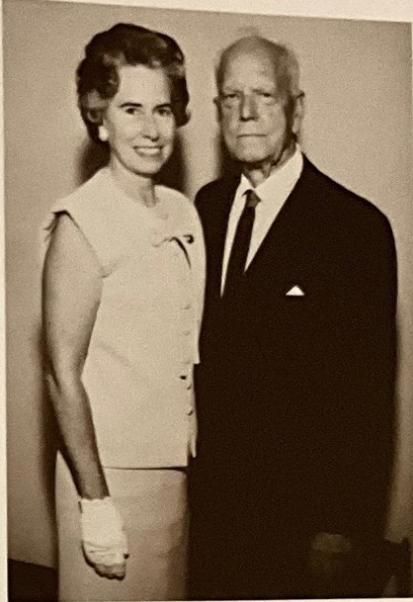
For Louis Talbot, resignation was not retirement. Even though he was in his sixties, he still worked at Biola, traveled, spoke, and made missionary films. In 1952, Biola named its new seminary after him.

After a long bout with cancer, Audrey Talbot went home to be with the Lord in 1960. For the first time in forty-four years, Louis was alone. After several years of going solo, Louis married Carol Terry, a Biola grad who had served for more than twenty years as a missionary in India. He continued an active life for many years.

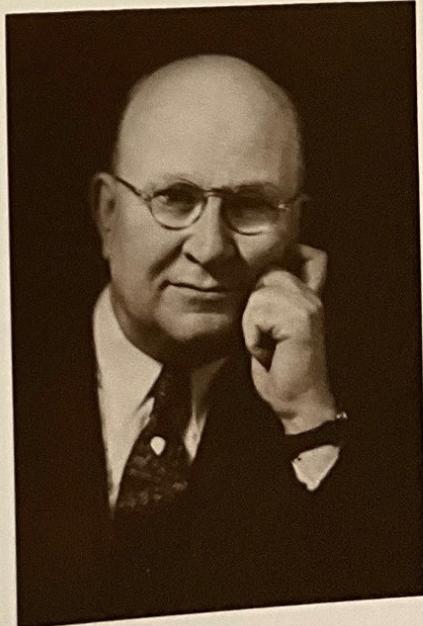
Not long after his eightieth birthday, he contracted pneumonia and was hospitalized. When he saw tears rolling down Carol's cheeks he chided, "What's the matter with you? *For this I was born*. For this I've lived all my life — *to see my Savior face to face*. It will be all glory. I can hardly wait."

He only had to wait a short time. On January 22, 1976, Louis realized the purpose for which he was born.

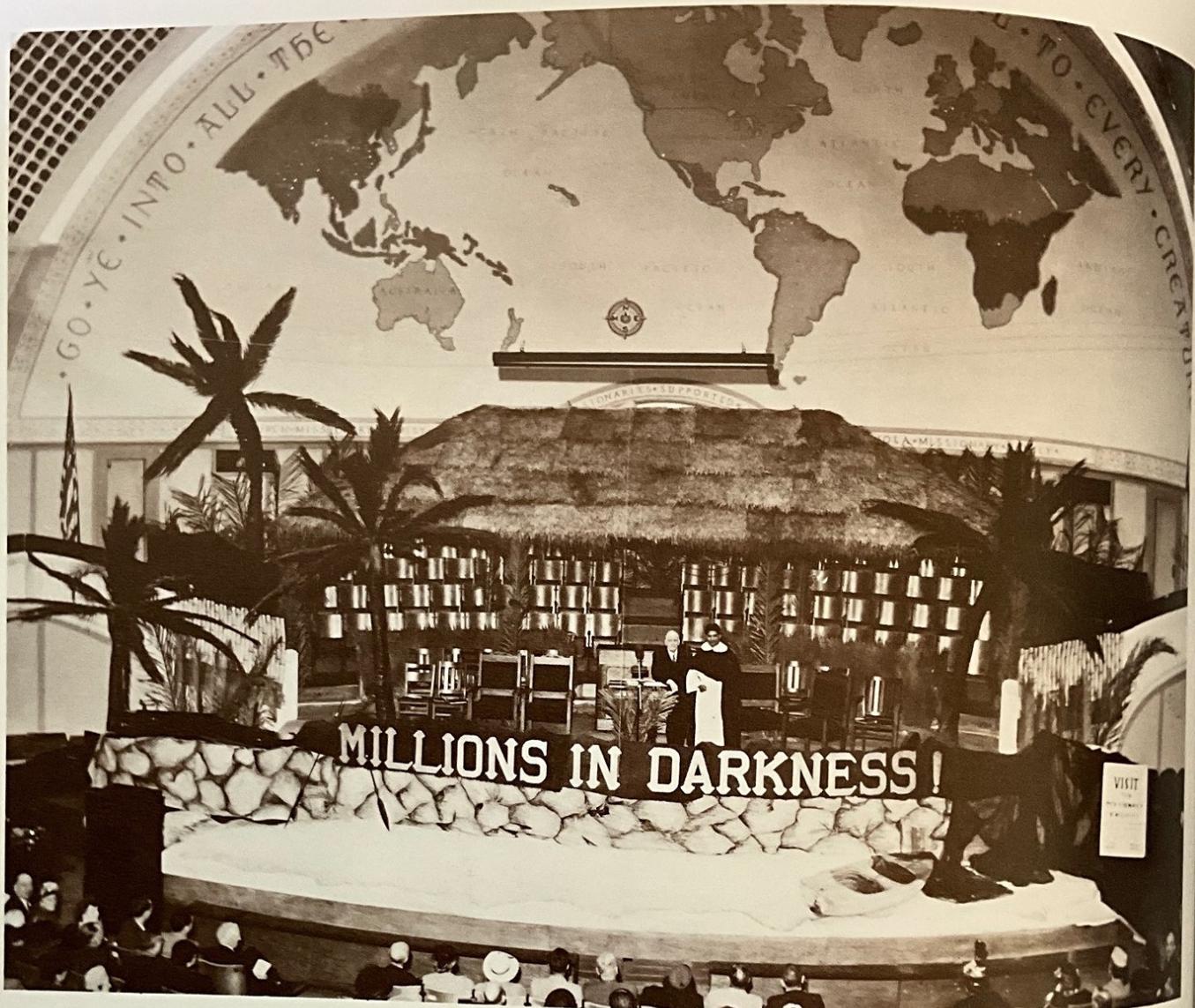
Talbot's time as pastor was one of crisis and conflict. He came, he saw the need, and he conquered. When he resigned, the weak and failing church he had come to seventeen years before was now strong and solid. Some of the most gifted men of his generation had spoken from its pulpit, including Gypsy Smith, Charles E. Fuller, Harry Ironside, and many, many more. Literally thousands had been saved. The missionary responsibility had increased from twenty to seventy-nine and the membership grew from twelve hundred to thirty-five hundred members. The church was stable and strong and ready for even greater conquests.



*Carol Terry, Biola grad and former missionary, becomes Talbot's second wife (his first wife, Audrey, died in 1960). She gives "Louie" new vitality; their years together are very happy ones.*



*H.A. Ironside may well be the most beloved Bible teacher of a generation. His travels bring him frequently to the Church of the Open Door. When he is in Dallas, Texas he teaches Bible to an eager young man, Vernon McGee.*



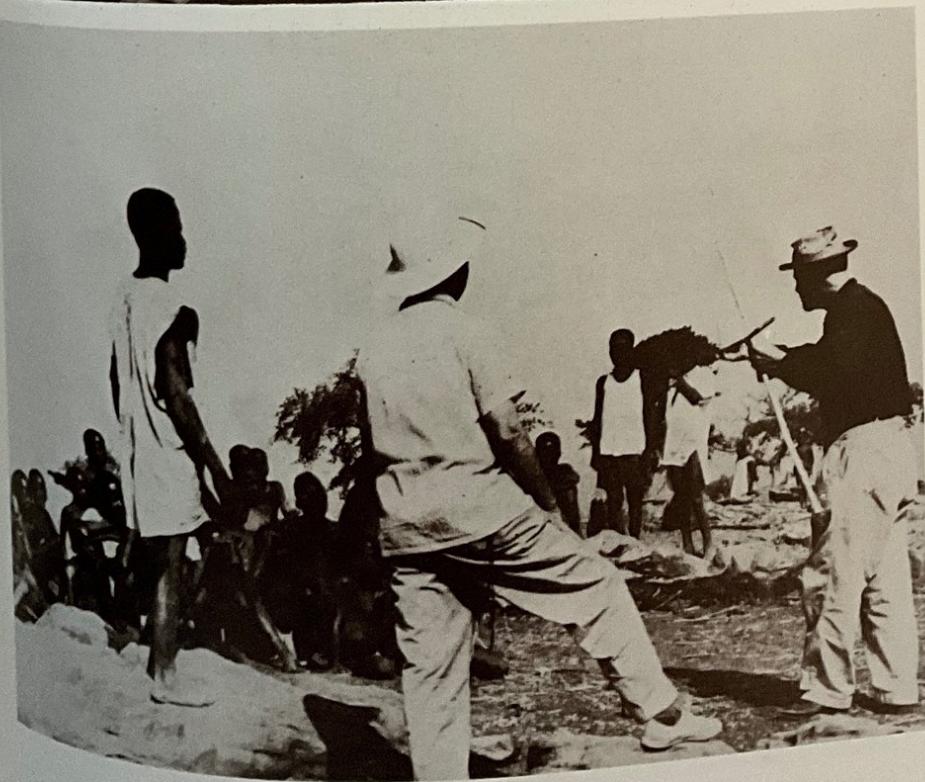
Missionary conferences are highlights under Talbot's ministry. He is not shy about donning a Mongolian costume to express his enthusiasm for missions.



1932-1948

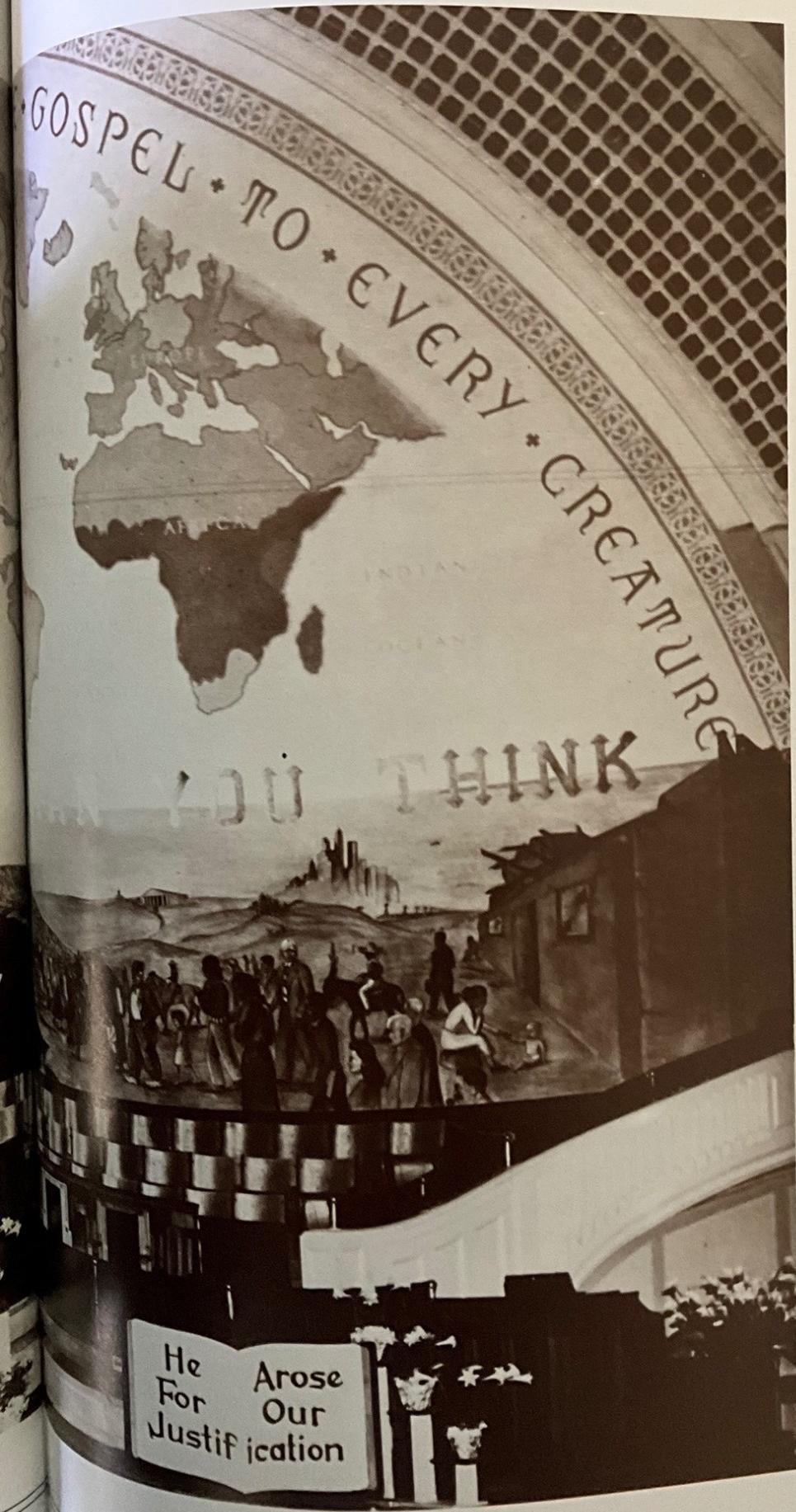


*Preaching in Nigeria, Talbot fashions two sticks into a cross to illustrate his message.*





1932-1948



## GETTING THE WORD OUT 1949-1970



*J. Vernon McGee is the fifth pastor of the Church; he will serve longer than any pastor before or since.*

In the process of living, a person begins with concern for himself. Slowly, as an individual matures, there is more and more thought given to serving others. Childhood friendships make him aware of others; marriage, if it is to be successful, demands that attention be given to at least one other human. Children broaden a parent's horizons even further. Those who continue to grow and mature also think of others outside of themselves or their family.

The Church of the Open Door was founded and formed by men who understood that persistent selfishness was sinful, that individuals and churches must serve others. So from the beginning there was that element of maturity in the infant church. The truth is, there was rarely a time when there was not concern for the salvation of others.

Now, having conquered the crisis and weathered another World War, C.O.D. was ready to give even more attention to the task for which it was created — getting the Word out.

In the same meeting in which the church regretfully accepted the resignation of Dr. Talbot, its congregation (at the recommendation of Dr. Talbot) extended a call to Dr. J. Vernon McGee (1904-) who had been pastoring a church in Pasadena. He assumed the office of senior pastor on January 1, 1949.

John Vernon McGee was born in Hillsboro, Texas on June 17, 1904. McGee's father was an engineer whose job called for him to build a cotton gin, run it for a year or so and move on to the next job. By the time Vernon was fourteen, the family had moved twenty-four times throughout west Texas and Oklahoma!

His father was killed in a cotton gin accident when Vernon was fourteen and the family moved to Nashville, Tennessee, where his mother's parents lived. In order to help support his mother and sister, Vernon dropped out of school and went to work. He was employed in a hardware store, a shoe store, and later a bank.

While in Nashville, he was induced against his will to attend a Bible conference. The message struck home. Outside, under a water maple tree, young Vernon lay down on his face and cried out to God. "That is where God called me to the ministry," he said later.

Before he could enter college to prepare for the ministry, Vernon had to finish high school. He once said, "I was the youngest one in high school when I had to drop out and I was the oldest one when I went back — but I finished."

Through the help of a Presbyterian elder this poor boy was able to enroll in Wallace University, a private school for rich kids. Later, while studying at Southwestern University in Memphis, he won the Mack Greek prize.

When he graduated from college he desired to attend seminary, but didn't have the funds. On the morning of his graduation in 1930 he received a gift of a necktie from two widows he had met earlier. That same day they called and asked him to stop by their home. As he left their home that day they each presented him with an envelope. Inside each one was a check for \$250 in memory of their husbands. Those gifts allowed him to enter Columbia Theological Seminary in Decatur, Georgia. As a student there he taught first-year Greek and pastored a little country church.

After graduation he entered Dallas Theological Seminary where he earned master's and doctoral degrees in theology.

Pastorates followed in Nashville, Tennessee, and in Cleburne, Texas, where he met Ruth Jordan, a young school teacher who became his wife. Together they came west to Pasadena, California where he served as Pastor of the Lincoln Avenue Presbyterian Church for eight years. During the last three years of his Pasadena pastorate he also taught at Biola.

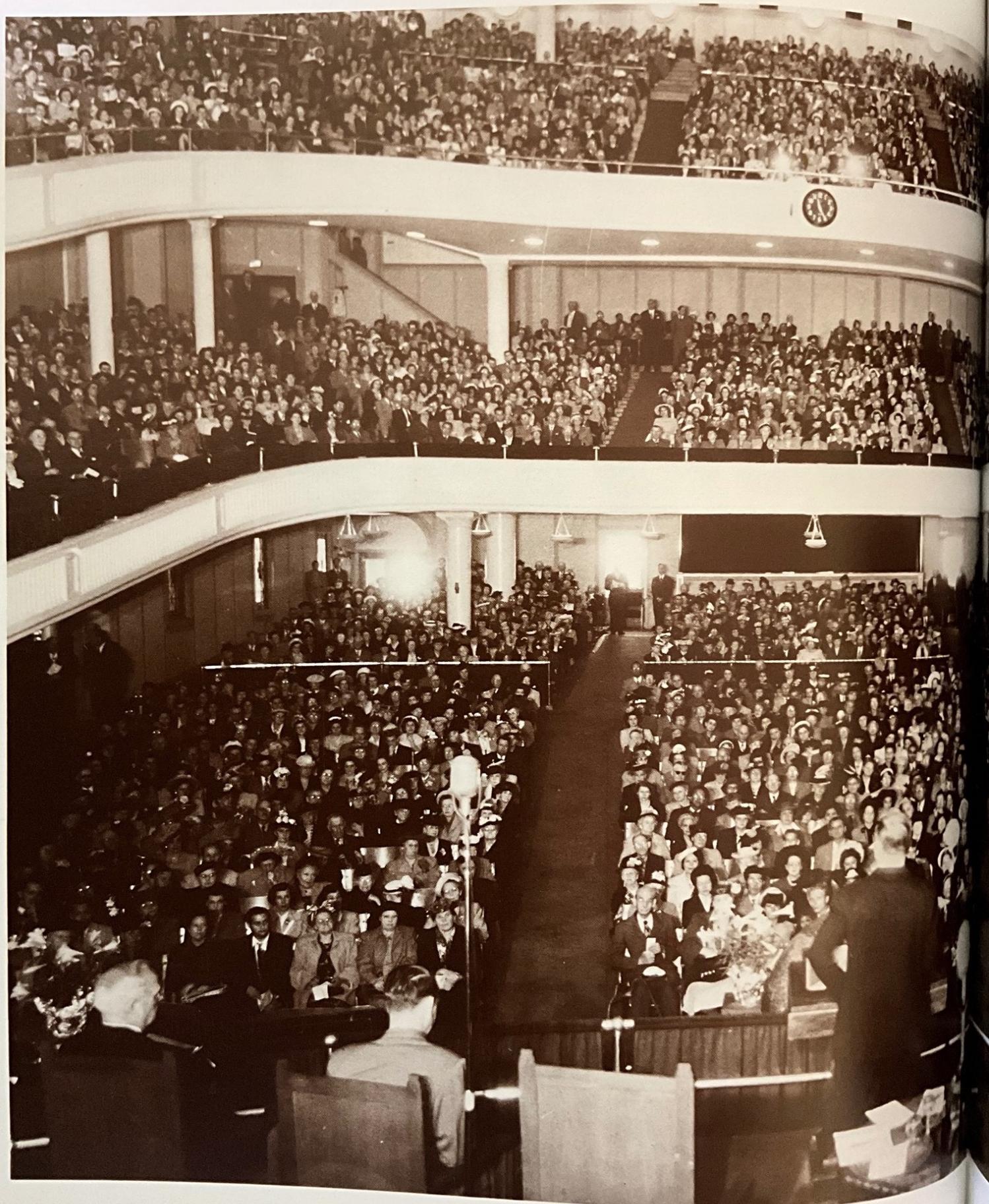
On coming to C.O.D., he announced, "I'm just a plowboy from Cleburne, Texas." The plowboy turned preacher was also a gifted expositor



*At age nineteen Vernon's life has yet to take the decisive course which will make him the best-known Bible teacher in the world.*



*McGee's wife, Ruth, is a school teacher from Cleburne, Texas; with daughter Linda they make their home in what McGee affectionately calls his "bungalow" in Altadena. Ruth and Linda often find him studying in the office he builds over his garage.*





*The 1949 missionary conference draws an overflow crowd. This scene will be repeated in McGee's pastorate.*



*McGee and his board of elders are familiar faces to C.O.D.ers of the fifties.*



*McGee is perhaps at his best in the midweek service; clearly the midweek service becomes the best in the country as his "Thru the Bible" concept catches on.*

of the Word whose passion was "to get the Word out," and that he did.

On September 20, 1950, McGee introduced the first "Thru the Bible in a Year" program to an audience of 2,200 assembled at the church.

In the fall of 1955, the mid-week service was changed from Wednesday night to Thursday night so that members of other churches who desired to hear Dr. McGee teach could come and still attend midweek services in their own church. And come they did. Between 1,500 and 2,300 attended his Thursday night Bible studies year-round. It was the largest midweek service in America.

McGee's pattern was to move back and forth from the Old to the New Testament in order to show the relationship of the testaments, and to provide topical variety. The program was repeated in 1953 and initiated again on January 2, 1958 — this time to extend over a two-year period. His fourth "Thru the Bible" program was launched on Thursday, December 7, 1961, extending over a period of three years.

Because of the many demands of the music department of Biola, Dr. Herbert G. Tovey resigned as minister of music effective October 15, 1950.

An extensive visitation and community program was begun in 1953 under the direction of Dr. John Mitchell, assistant pastor. Community gatherings were held at least once in every area where C.O.D. members resided. Visitation outreach was led by Rev. Don Rhodes assisted by Rev. Ralph Scoville and Rev. Edward A. Waldeck. Later, visitation volunteers provided a minimum of one hundred visits a week.

In 1954, McGee began the high noon broadcast over KGER. In 1962 he started "Manna in the Morning" over XERB. Then a question and



answer program was added. By 1965, the radio ministry included seven weekly and eight daily broadcasts extending throughout California and into Oregon, Washington, Texas, Arkansas, and several stations outside the United States. The church's golden jubilee booklet states, "Twenty-six stations, carrying approximately 141 broadcasts weekly, widely extend the influence of the Church of the Open Door. . . . By conservative estimate and based upon recent polls, 100,000 listeners hear Dr. McGee's broadcast daily in southern California alone."

Thanks to the growing popularity of reel-to-reel tape recorders, a whole new field of getting the Word out was opened. A room at the church was set aside for persons desiring to bring their own equipment so they could record the services.



Dr. McGee also utilized the printed page. By 1965 a conservative estimate was that at least 300,000 of Dr. McGee's books were in circulation. His booklets, as well as his books, were widely read. One Christmas message, "He is Coming Again" was reprinted three times in two years. At one point, 14,000 copies had been distributed!

The overhead projector, which McGee termed an "electric blackboard," and the slide projector made many of his messages fascinating and easy to grasp. The largest and best screen in southern California (outside of commercial theaters) was installed in the auditorium. Dr. McGee reasoned, "People have to pass a lot of churches and a lot of screens to get to us. So we have to have the biggest and best screen." He collected and used thousands of slides for his periodic evening "illustrated messages."

Like all churches, not everything C.O.D. did succeeded. The bulletin for June 15, 1952 announced that two new projects — the Pico Women's Club in the Pico Rivera area and the Avalon Calvary Church at 23815 Main Street in Wilmington — had not proven effective, so they were being discontinued.

Television was used, but it did not catch on like radio. Perhaps the nature of the medium does not lend itself to expository teaching like radio. Inglewood Park Cemetery sponsored a series of T.V. programs called "Great Churches of the West" with selected church services televised on



*A great programming move is the formation of the Youth Choir in the 1950s. Under the direction of Old Fashioned Revival Hour soloist Beth Farnum, it becomes a rallying point for young people.*



different Sundays. On March 9, 1952, C.O.D.'s morning service was aired on that series. Dr. McGee also produced a program for a while, filmed in the studios of Channel 22. And in 1958 the church began a regular television series.

*C.O.D. pastors have dedicated buses since Talbot's day. None do it with more enthusiasm than McGee.*



*As Biola moves to La Mirada, some board members like Jake Eymann and Ray Myers — both of whom are former chairmen of the Church board of directors — focus on Biola, though both men will continue to attend C.O.D. Church-Biola ties remain cordial though more distant.*

During the summer of 1959, Biola moved to La Mirada. That fall, for the first time, classes met there instead of at the downtown location. At first the two downtown dorms were used to house students. Later, when Dr. Cronk was pastor, Paul Goodman, a Biola board member and entrepreneur, purchased the two towers on either side of the church and converted them into a hotel. The church leased five floors in the south tower for their use.

In October of 1959, a new position was created called "Administrator of Properties." William C.A. Nicholson, the son of Rev. William P. Nicholson ("The Irish Evangelist" who preached at C.O.D. many times during Dr. Torrey's pastorate), was appointed to the position. He had been caretaker and was on the board of directors at the time. After he passed away, Nicholson Hall was named in his memory.

For years Biola had conducted an afternoon service in the auditorium. Beginning December 6, 1959, the church took over that service.

For more than forty years no major changes of the building had been made. In 1959 the first of several phases for expansion and modernization of the church facilities was launched. Four thousand square feet of floor space for thirteen classrooms, a library, and a prayer room were added to the open porch of the auditorium; classrooms were air-conditioned. These new facilities were dedicated on May 22, 1960.

1949-1970



Roger Arneberg, city attorney; McGee; Ralph Davis, building committee chairman; and John Gibson, Los Angeles city councilman break ground for C.O.D.'s building expansion program. The beauty of the old front porch will be replaced by the functionality of much-needed classroom space.

GETTING THE WORD OUT

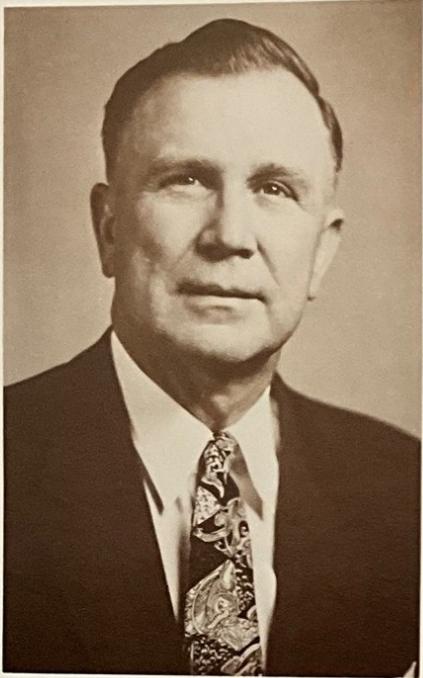


1949-1970

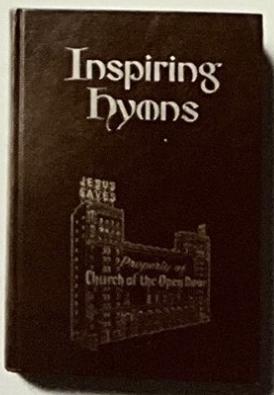


*McGee cuts the ribbon opening the remodeled sanctuary as dignitaries — the venerable Danny Rose in the center — look on. The new lighting, enlarged and more functional projection screen, and new padded theater-type seats bring the grand hall up to par with the best the 1960s have to offer.*

*The children of the Church benefit most from the renovation — their crowded classrooms are now less taxed, and the new rooms are air conditioned.*



McGee's popular preaching and teaching style draws consistently large crowds to the remodeled church, so that the golden anniversary of the church in 1965 will also mark a golden era for the Church.



1949-1970





*David Isaac, member of the board of directors for thirteen years, dies suddenly. His memory is preserved in the gift of a new electronic carillon, donated by his wife, Hattie.*



Phase two began in 1961, which involved the complete renovation of the main auditorium. The new dropped ceiling lowered the height inside the auditorium from eight stories to seven, and an entirely new missionary map replaced the earlier version, which went back some thirty years in church history. New padded theater-type seats replaced the wooden seats on the main floor and first balcony. The old seats remained in the second balcony. The remodeling also included new carpet in the aisles and a tile floor between the seats, a new pulpit (which retained the sign attached to the back saying, "Sir, we would see Jesus" [John 12:21]), a new organ console, new railing, an updated public address system, and a new screen which could be automatically lowered and raised. The white, bright auditorium was redecorated in blue and walnut wood. Mr. Don Yeider was chairman of the building committee.

The remodeled sanctuary was dedicated on January 20, 1963. Dr. Talbot, the former pastor, spoke and offered the dedicatory prayer. Dr. McGee and Mr. Elmer Olson also spoke.

As of February 1, 1961, Mr. Ted Nichols was the Minister of Music. An accomplished musician and professor of music at California State University at Los Angeles, Ted served until December of 1966. At that time, Gordon Hooker, who had faithfully served the church as pianist for nearly forty years, retired. He was replaced by Rudy Atwood of Old Fashioned Revival Hour fame.

The keynote speaker for the 1961 Missionary Conference was Ray Stedman, pastor of the Peninsula Bible Church in Palo Alto, California. Ray had served as an intern under Dr. McGee while he was in Pasadena.

The church bulletin for July 15, 1962 announced the coming of the Keswick Convention, designating it the "First Keswick Conference." (The church had had a Keswick Week in February of 1933.) The speaker for the week was Dr. J. Oswald Sanders, general director of the China Inland Mission. This week of special meetings later was named the Summer Family Bible Conference.

On July 7, 1963, a Maas-Rowe Symphonic Carillon was dedicated during the morning service. The completely electronic carillon was given in memory of David H. Isaac, a member of the board of directors from 1944-1957, by his wife, Hattie Isaac.

In January of 1965 two small apartments were built above the garages of the missionary courts in Glendale. These were named the "Miriam Worthington Memorial Units" in honor of Miss Worthington, former missionary secretary who served the church and its missionaries for over fifteen years.

Nineteen sixty-five was the Jubilee Year of the church. Letters of congratulations and thanksgiving to God for the church poured in from churches, mission boards, Bible colleges and seminaries, and Christian leaders around the world.

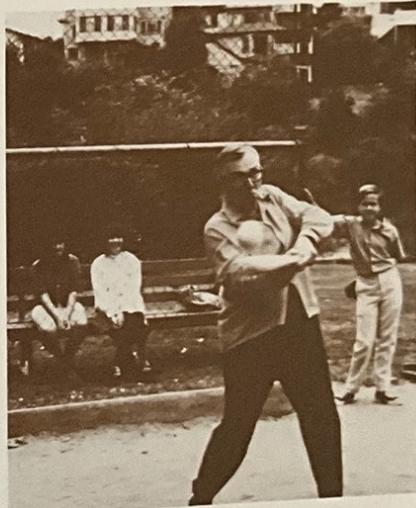
Crowds continued to gather and the membership increased.

Throughout the history of the church, special speakers and special meetings were a regular feature. Dr. McGee continued and expanded that means of getting the Word out. His personal philosophy was that the church should have four conferences a year: an evangelistic crusade, a prophecy conference, a Bible conference, and a missions conference. The prophecy conference eventually became an annual west coast prophecy congress. Other churches in southern California participated in these round-robin conferences. Outside speakers, along with Dr. McGee, rotated among the various churches during the week. Speakers for the prophecy conferences at C.O.D. included Dr. John F. Walvoord, president of Dallas Seminary, Dr. Merrill F. Unger, Dr. Richard Seume, Dr. Dwight Pentecost, Dr. Herman Hoyt, Dr. William Culbertson, General William K. Harrison, Dr. Lehman Strauss, Dr. Ralph Keiper, and many other noteworthy men.

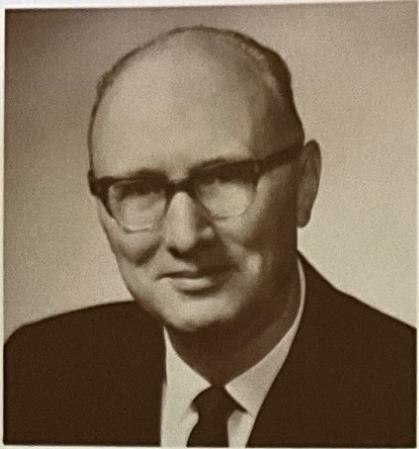
Besides the prophecy conference, there were many other special speakers. Reading the list of names is like reading a partial list of the hall of fame of Christian speakers of the period: Dr. Billy Ordham, Dr. Walter L. Wilson, Dr. Charles L. Feinberg, Dr. Cameron Townsend, Dr. Harry A. Ironside, Dr. Donald Grey Barnhouse, Dr. John F. MacArthur, Sr., Dr. Bob Pierce, Dr. John Brown, Dr. Wilbur M. Smith, Dr. S. Lewis Johnson, Dr. William L. Carroll, Dr. M.R. DeHaan, Dr. Jack G. Mitchell, Dr. Homer Hammontree, Dr. Charles Woodbridge, Dr. Charles E. Fuller, Dr. J. Sidlow Baxter, Rev. George B. Duncan, Dr. J. Oswald Smith, Dr. Alexander Hodge, Rev. Eric Hutchings, Dr. Stanley Collins, and the list could go on.



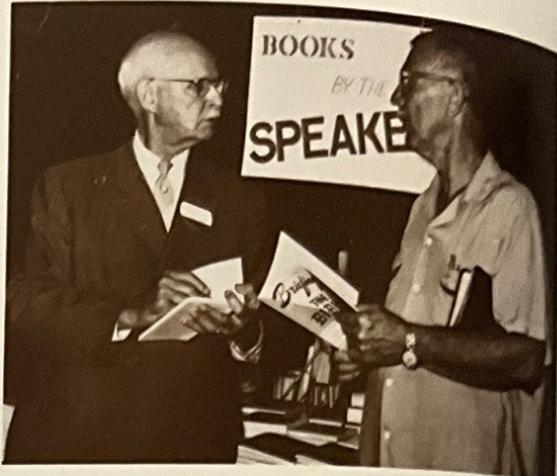
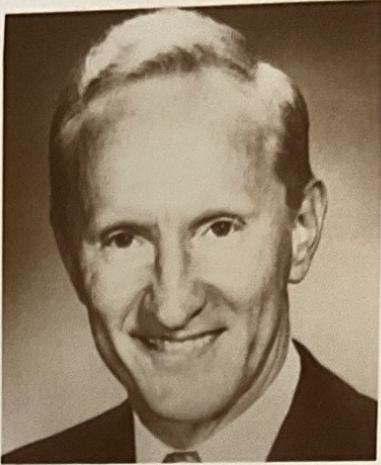
*Church picnics are always highlighted by McGee's arrival on the baseball diamond. He takes over as pitcher and impresses the people with his skills out of the pulpit. A good hitter and a fierce competitor, McGee is nonetheless human — as recorded in this rare photo.*



*McGee assembles an able and popular staff. Seated: McGee, John Lundberg, Art Avery, Ed Rogers, Bob Wakeman, Jim Klubnik. Standing: Elliott Cole, Paul Dirks, Ralph Scoville, Ed Waldeck, Cranny Burnett.*



*John F. Walvoord, president of Dallas Theological Seminary, and Merrill F. Unger, professor of Old Testament at Dallas, are but two of the frequent visiting speakers from McGee's alma mater. Walter Wilson (talking with McGee), a medical doctor from Kansas City turned preacher, is also a favorite of C.O.D. congregations.*



*After twenty-one years as pastor, McGee retires to devote his energies to his rapidly growing "Thru the Bible" radio ministry.*

In 1969, at age 65, Dr. McGee informed the board he would be retiring the next year. The bulletin for August 23, 1970 contains Dr. McGee's "swan song" to the congregation:

#### My Swan Song

There is a note of sadness which creeps into my mind as I approach the conclusion of my ministry as pastor of this great church. This is made doubly so because it marks the end of my ministry as pastor, also that it means leaving the multitude of friends we have in this church and those who attend here.

You have been a source of help and encouragement down through the years when "the going was rough." I am grateful to God for you.

My prayer is that God will send to this church the best man — His man — to lead the church to greater heights than at any time in the past.

It is not my intent to retire from the ministry. I want to remain active as long as the Lord permits me. Here is my schedule for the fall. Pray for me as I pray for you.

Then followed his itinerary for September and October.

August 30, 1970 was his last day in the pulpit as pastor, a sad day for many. The bulletin that day read:

#### Appreciation Day for Dr. and Mrs. McGee

Today Dr. McGee retires as pastor. Our true appreciation for his ministry will only be accounted in eternity. The activities of the day are but a token of our love and thanksgiving for these twenty-one years of faithful service.

During his twenty-one years at C.O.D., Dr. McGee "got the Word out." The midweek Thursday night Bible study grew from seventy-five to as high as twenty-five hundred. When he left as pastor he was on about sixty radio stations across the country. Though the attendance had dropped some (Biola's move took the students away), large crowds still gathered for the Sunday services.

After his retirement from the pastorate, Dr. McGee continued his "Thru the Bible" radio ministry in Pasadena, California under a board separate from the church. That ministry grew to the point that by 1985, nine hundred daily broadcasts were heard virtually all over the world in twenty-four languages.

## GROWING OLD 1970-1978

**B**y age fifty-five, people begin to experience the effects of old age. The body is just not what it used to be.

In 1970, the Church of the Open Door was fifty-five years old. The signs of age, with its corresponding decline, had been present to a degree for some time. Now the aging process really began to show.

When Dr. McGee resigned, so did many of his staff, including Dr. Elliot Cole, McGee's assistant pastor, who went with him to "Thru the Bible" in Pasadena. There were two notable exceptions, however. Dr. Paul Dirks and Rev. Al Hovey remained. Paul had grown up at C.O.D., gone off to Dallas Seminary for his master of theology degree, and returned to be the Christian education director under McGee. After McGee left, he became the interim associate pastor. Given his background at C.O.D., his experience and gifts, he was well qualified to lead the church during this period of its history. Al, a graduate of Moody Bible Institute, had been a C.O.D. missionary in Nigeria. His sweet spirit and gentle manner ministered to many individuals and helped the church through this transition, as well as the next one between pastors Cronk and Cocoris.

A search committee, under the leadership of Ralph Davis, went through the process of finding the sixth pastor, Dr. Malcolm Cronk (1914-).

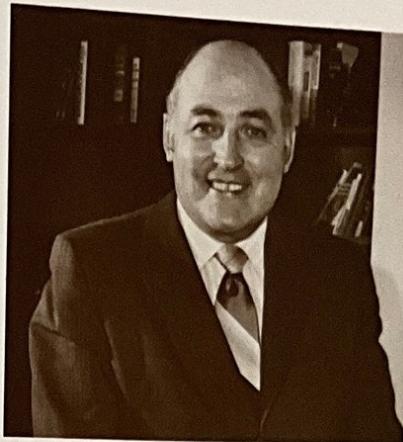
Malcolm Robert Cronk was born on September 7, 1914 in Fillmore, New York. He grew up in western New York where he trusted Christ and felt a call to the ministry.

As a young teenager Malcolm organized his first "Sunday School Class" by rounding up area children on Sunday afternoon and toting them off to the schoolhouse where he preached to his captive audience.

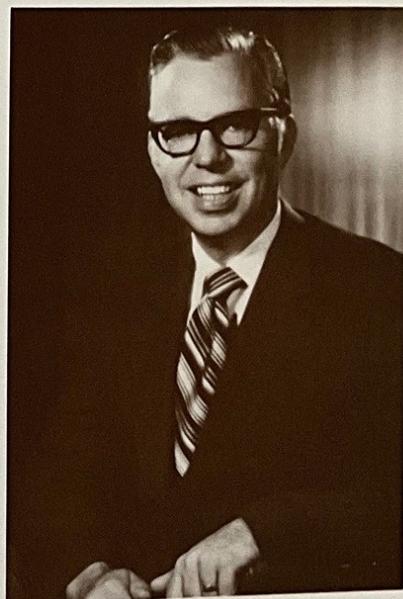
He attended Houghton Christian Academy and received his B.A. in history from Houghton College. Later, he received a B.D. from Trinity Evangelical Divinity School in Deerfield, Illinois, the seminary associated with the Evangelical Free Church. He also attended Biblical Seminary in New York City, but had to drop out because of the Depression. During his years of ministry, three honorary doctorates were conferred upon him from Houghton College, Wheaton College, and the California Graduate School of Theology.

Although Cronk served for a while as dean of students and later as adjunct professor of practical theology at Trinity, his ministry was always focused on pastoring churches. He served a Wesleyan Church and Calvary Undenominational Church in Grand Rapids, Michigan. While in Grand Rapids, he founded and became the first president of the Grand Rapids School of the Bible and Music. He pastored the South Baptist Church in Lansing, Michigan, and was for sixteen years the pastor of the well-known Wheaton Bible Church in Wheaton, Illinois.

After some initial reluctance, Dr. Cronk accepted the call to become the pastor of the Church of the Open Door. He was installed on June 20, 1971. Billy Graham said, "You could not have found a greater preacher and a more devout man of God than Dr. Malcolm Cronk. He has an amazing gift



Malcolm Cronk comes to pastor the Church on Hope Street after a highly acclaimed pastorate at Wheaton Bible Church. He is a member of the faculty at Trinity Evangelical Divinity School and pastor of Winnetka (Illinois) Bible Church when the call is extended.



Paul Dirks grew up at C.O.D., went off to Dallas Seminary for his master's degree in theology, returned as minister of Christian education under McGee, and now provides continuity and leadership between the McGee and Cronk years.



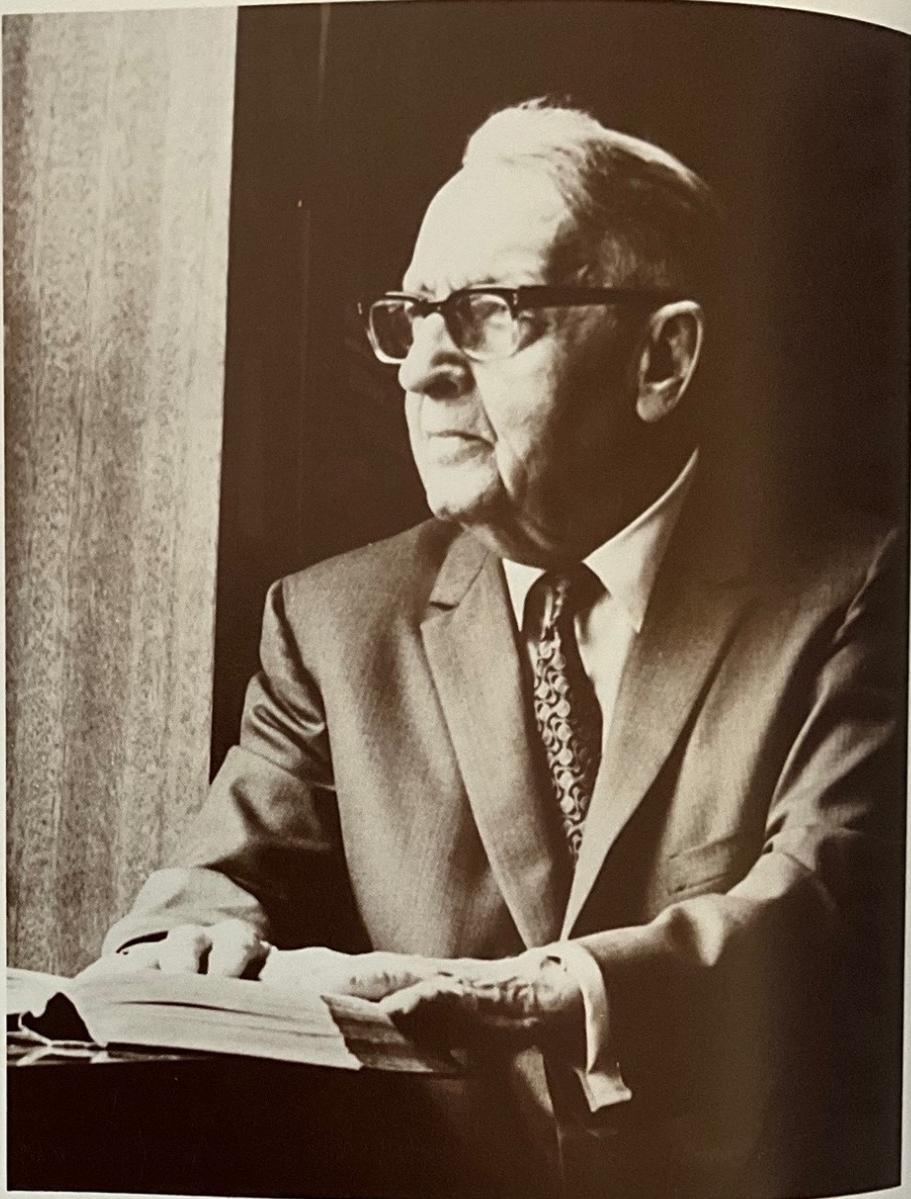


*The festivities welcoming Cronk as pastor are in the grand tradition of the Church. Ralph Davis offers the dedicatory prayer; Stanley Collins gives the formal charge to the pastor in the service; Sam Sutherland brings greetings — and good humor — from Biola; Cronk shows his winsome pastoral warmth from the beginning.*

*Wilbur Morehead Smith, longtime Moody faculty member, original faculty member of Fuller Seminary, bibliophile, and masterful teacher of English Bible, is a frequent speaker at the Church in the 1960s and 1970s. His teaching of the mid-week service at the Church brings continuity to the pastorless months in the McGee-Cronk interim.*



*Al Hovey, longtime C.O.D. missionary and visitation pastor under McGee, also brings continuity to the McGee-Cronk-Cocoris eras. His warm and understanding spirit is a ministry to thousands of members and friends.*



from God, not only as a powerful preacher, but as a teacher of the Word." Letters of congratulations poured in from Christian leaders across the country. Even President Richard M. Nixon, who in his youth had attended the church on a number of occasions, sent a letter of congratulations.

Rev. Stanley Collins delivered the charge to the pastor and Dr. Wilbur Smith, who had filled the pulpit much of the time since McGee left, charged the congregation. The prayer of dedication was offered by Ralph Davis, the chairman of the pulpit committee. Dr. Louis Talbot, the former pastor, brought a moving benediction.

In 1971, Rev. Norman Allensworth became the official director of the Jewish Department. Actually, he had been running the ministry since May of 1957, but Dr. Daniel Rose, who was in his eighties at the time, was the official director. After Dr. Rose died at age 102, the Jewish department of

the Church of the Open Door became incorporated under the name of the Open Door Messianic Fellowship.

Malcolm Cronk had a pastor's heart. He was unassuming, but friendly. His great desire was to see the church be all it was supposed to be.

Unfortunately, his tenure at C.O.D. was a period of decline for the church, which was disheartening for him. Even though he introduced a Noon Bible Class on Tuesdays for downtown office workers and instituted through his staff an aggressive program of evangelistic visitation and music, the church began to slip in attendance. There were many reasons for this slow slide.

For one thing, as church consultants point out, after a man has pastored a church for fifteen years, the next pastor is — in reality — an interim. Cronk's predecessor pastored C.O.D. for twenty-one years! The Talbot-McGee combination was an exception to the rule, but then they were the *exception*, not the rule. Imagine two pastors in thirty-eight years and no interim!

There was also the complete change of pulpit style. For thirty-eight years, the people had heard a folksy, down-to-earth, verse-by-verse type of Bible teaching. Cronk was more of an inspirational, spiritual life speaker. Though he preached through books of the Bible, he was accused by some as not being an expositor, a charge he could never understand.

There were other factors. Prior to Cronk's coming, the church was virtually Anglo in make up. Over the years, Los Angeles in general, and downtown Los Angeles in particular, had become racially mixed. Cronk encouraged and actually sought the attendance of minorities, strongly believing it was the biblical thing to do. The resulting integration caused some to leave. "White flight" was happening all over America.

Some said Cronk was a poor administrator, that in his eyes the staff could do no wrong. The pastor, of course, felt he was sticking by his staff as he should do.

There were victories and blessings along the way. People continued to be saved and grow in the Lord. More remodeling was done. Between 1973 and 1976 Manuel J. Rosales & Associates rebuilt and restored the grand pipe organ.

In July of 1974, a retired missionary named Herb Cassel, who had spent over thirty years in Guatemala, requested that a Spanish Department be formed to minister to the large Hispanic community in Los Angeles. To everyone's surprise, he revealed that Jose Ramirez, who had been a church custodian for six years, had been trained at the Central American Mission's Bible Institute and had been ordained in Guatemala. In November of 1975, Rev. Ramirez was appointed as part-time pastor while also remaining on the custodial staff. The next year, a constitution and doctrinal statement were completed. As the work grew, Rev. Cassel withdrew to an advisory status and Rev. Ramirez eventually served the Spanish Department full-time as part of the pastoral staff of the Church of the Open Door. The Spanish



Cronk's staff in the early part of his pastorate: Paul Dirks, Cronk, Ed Rogers, Al Hovey, Jim Klubnik, Harold Carlson, Ted Nichols, Bob Litts, Ralph Scoville.



Jose Ramirez pastors the Spanish ministry. He is a native of Guatemala and a graduate of CAM's Central American Bible Institute. He has been serving on the Church maintenance crew while teaching in another Hispanic church. Herb Cassel finds better use for his gifts at C.O.D.

Department, which met in the Lower Auditorium, grew to 352 members.

But decline in the church itself continued. Dr. Cronk became convinced that at least a partial solution to the decline would be the reorganization of the board structure of the church. For many years the church had operated under four boards: (1) Directors in charge of property; (2) Deacons overseeing the finances; (3) Elders responsible for spiritual matters; and (4) an Executive Board which had final authority. The members of the first three boards, plus a few church officers, made up the executive board. Many began to feel there was needless duplication and considerable waste of time with this board structure.

A committee consisting of Warren Olson, Roy Wallace, and Colin McDougall as chairman, was appointed by Dr. Cronk to analyze and evaluate the organizational structure and make a recommendation for a new constitution. When their report was given to Dr. Cronk, he did not present it to the executive board feeling it would be divisive. After a lapse of about a year, he asked the committee to revise their report, recommending a revision of the structure that would function better.

The committee itself was divided between the extreme positions of an all lay board and a predominance of staff elders to give them the authority to effect policy as well as carry it out. A compromise proposal, calling for a board of elders restricting staff members to not more than 25 percent of the total, and a transition proposal were hammered out. Cronk approved this plan with reservations since he was committed to all staff members being elders.



*The executive board and Cronk have more than a few sessions of controversy over church policy and the issue of all staff members being part of a ruling elder board. Mark Neuenschwander, minister to young adults, adds fuel to the conflict with his passionately held views which are strongly favored by the people he ministers to directly.*

Meanwhile, the church was without an assistant pastor. Since Dr. Cronk wanted the new man to make the new system work, he felt he should be involved in putting it together. So there was another delay until the position of assistant pastor could be filled. Ed Hastings became the new assistant pastor.

With Ed involved in the process, an eldership plan was worked out which called for a smaller board consisting of lay and staff elders. Built into the new system was the principle of unanimity: nothing could pass without a unanimous vote of those present.

Mark Neuenschwander, a staff member who had already tried to implement an eldership structure among the college and young marrieds, agreed to model the Hastings plan to demonstrate how it would work. The idea caught on and appeared to be working well among these groups.

Several members of the executive board, however, disapproved of the new plan and fought its acceptance. Thus, when the idea of adopting the new eldership plan for one trial year was presented to the board, there was opposition. During the discussion, the motion was made that since the adoption of this new plan was tantamount to revising the constitution, and since that required a two-thirds vote, that this plan be accepted only if there were a two-thirds majority in favor. That seemed reasonable, so it passed.

When the vote on the plan itself was taken, it fell short by one vote of the required two-thirds majority. At the next meeting Dr. Cronk resigned.

Within the congregation the eldership plan had become an issue. Many of the college-age young people and the young marrieds were dismayed at the failure of the board to adopt the plan. By one estimate, some two hundred of them left the church at once.

Dr. Cronk's last Sunday was June 25, 1978. After the evening service, a reception was held in Nicholson Hall for the pastor and his wife. Shortly thereafter he became the senior pastor of the Camelback Bible Church in Paradise Valley, Arizona, just outside Phoenix.

At this point in the church's history, it was approaching retirement age. As with anyone facing that phase of life, critical decisions needed to be made.



*Four of the first six pastors of C.O.D. receive honorary doctorates from Wheaton College: Torrey, Philpott, Talbot, and Cronk.*



## TRANSITION 1978-1985

When a person reaches age sixty-five he retires and makes a transition to the new life-style that retirement brings. In many cases that means relocation to another climate. In all but a few cases it means decline in physical strength. The body simply begins to wear out.

Likewise, by 1980 the sixty-five-year-old building which housed the Church of the Open Door was simply wearing out. There were places in the building where the original 1915 electrical wiring and plumbing pipes were still in use and in need of replacement. It was into this setting of advancing age that the church called its youngest pastor.

After Dr. Cronk's resignation, almost all of the pastoral staff left for ministries elsewhere. Rev. Al Hovey stayed on as visitation pastor. His warmth and kindness helped begin the much-needed healing process after the turbulence over eldership.

The constitution designated the senior pastor as the chairman of the executive board. Without a pastor, the board was without a chairman. For a period of time Henry Howell, who was the chairman of the board of directors, acted as chairman of the executive board. Ray Killion was then elected as chairman of the executive board until the coming of a new pastor.

While the search committee looked for a senior pastor, the lay leaders took charge of the oversight of the ministry and struggled with its future. Men were secured to lead the ministry, two of whom were former C.O.D. missionaries. Dr. Ed Murphy, who was teaching in the missions department at Biola, often filled the pulpit. Rev. Allen McAnlis, a returned missionary from Iran and founder of Hospitality International, was appointed as interim assistant pastor and directed the day-to-day operation of the church.

Saturday morning prayer meetings for the church were held. There was a great deal of discussion concerning the future of the church. Should it stay in downtown Los Angeles? Should it move? Should the constitution be revised to provide for one board? What should be done, if anything, in light of the present multiracial congregation?

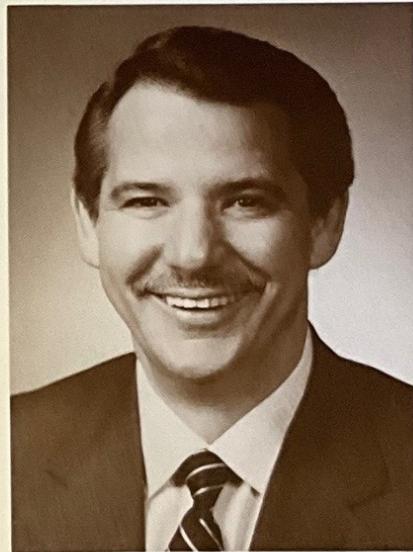
The minutes of a special session of the leadership on December 9, 1978 read in part,

After considerable discussion it was moved and seconded that we stay in our present location and make immediate plans to move ahead in an aggressive program of outreach, evangelism and discipleship. It was stressed that we should be flexible and sensitive to the leading of the Lord should He choose to direct in some other way. The motion was passed without any dissenting votes. . . .

The seventh pastor of the Church of the Open Door was George Michael Cocoris (1939-). Mike was born on September 22, 1939 in Pensacola, Florida. His Greek father and American mother were divorced when he was six years old, so he and his brother were reared by their mother.

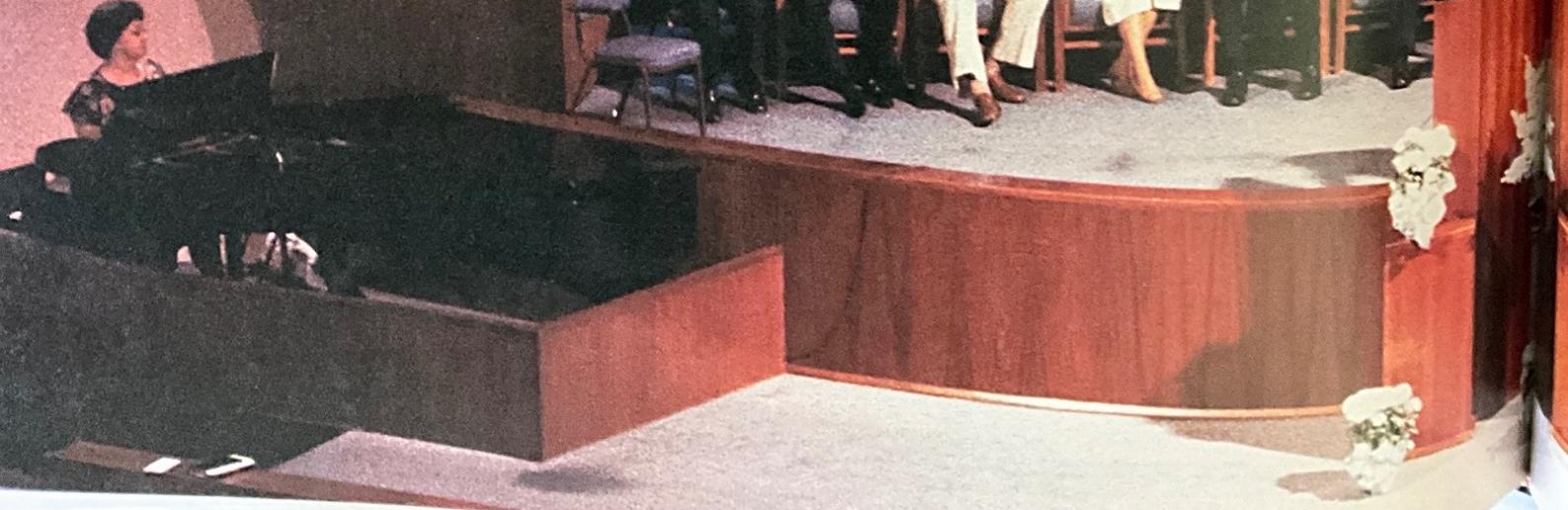


Stanley Collins, a native of Glasgow, Scotland is first invited to speak at the Church by McGee. A frequent and popular guest in the pulpit, he now provides continuity in the interim between Cronk and Cocoris.

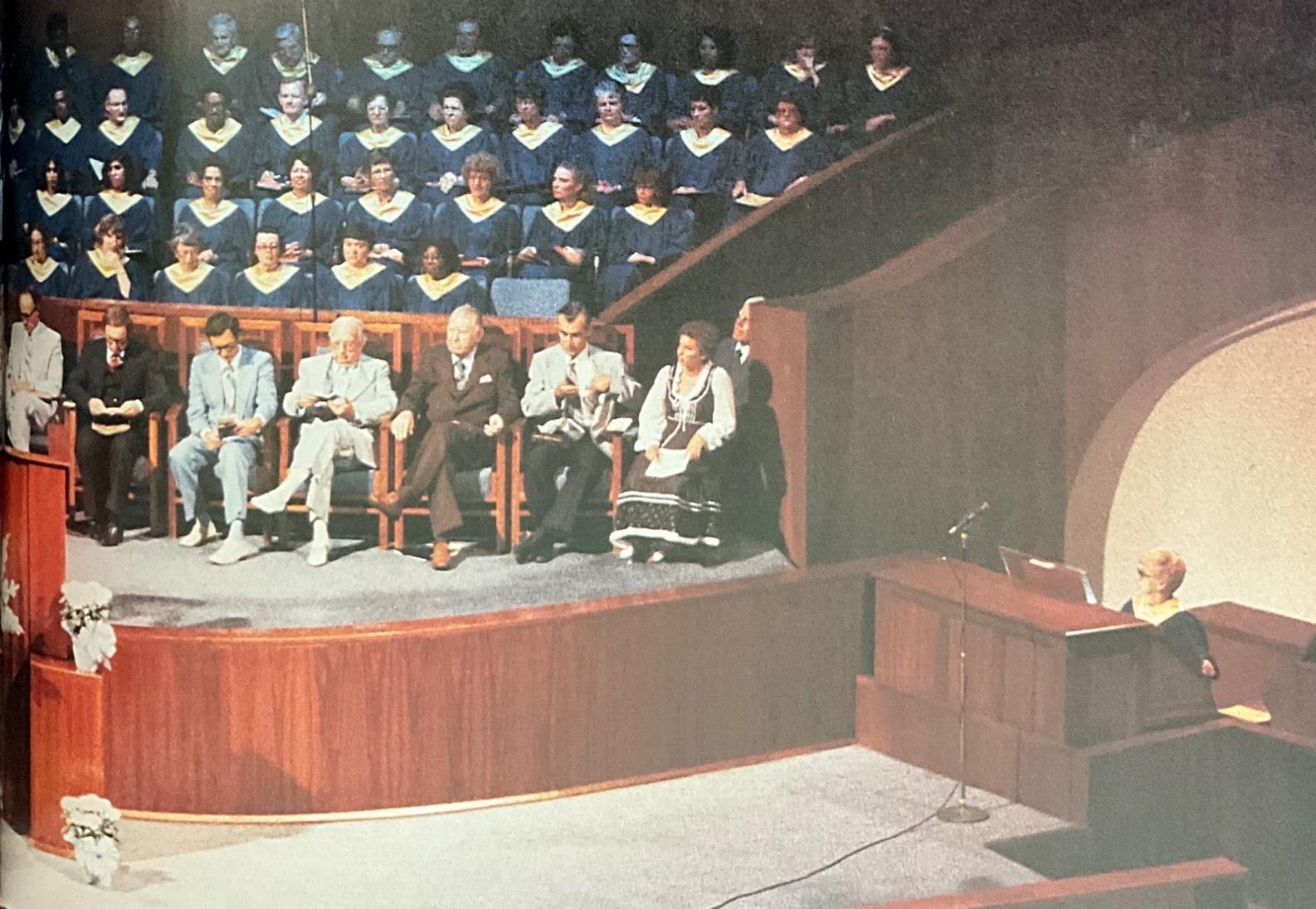


G. Michael Cocoris's path crosses former pastors of the Church: he holds meetings in the church which was Talbot's first pastorate, Paris, Texas; and McGee teaches him Bible as a visiting Dallas Seminary lecturer.

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PRACH THE GOSPEL TO EVERY CREA



Church, the charge to the congregation. Mr. Colin McDougall, chairman of the pastoral search committee, gave the dedicatory prayer.

A brochure prepared for the installation said,

Like Torrey, Cocoris's first love is to reach the souls of men; like Talbot, he is an innovative leader; like McGee, his method is Bible exposition; and, like Cronk, his vision is to reach a revitalized central city. And so, at thirty-nine—just four years younger than Talbot — G. Michael Cocoris becomes the seventh pastor of the Church of the Open Door.

Mike and Dale went to work. First was the constitution revision. A revision committee had been appointed just before Mike came, but as one long-time board member said, "There has been a constitution revision committee off and on in the church since about 1952 and one has not reached the congregation yet! It will take at least two years." By December the committee had a revision ready and at the annual meeting in January it was overwhelmingly adopted. It called for one board made up of eleven Elders. Each of the nine lay elders was to be over a different department of the church. The senior pastor and assistant pastor completed the Board.

This new board faced growing challenges, one of which was the building. Deferred maintenance had been practiced for years. Much repair and remodeling needed to be done. The ninth floor was redone to attract and accommodate youth. The lower auditorium was remodeled and renamed Talbot Chapel after the previous pastor. The cost was \$100,000, which was raised by the time the project was completed. The lower level of classrooms was also refurbished and the main auditorium painted. But the needed improvements didn't attract the needed people.

Cocoris began teaching the Tuesday Noon Bible study and started a Bible class for professional men on Thursday in conjunction with the Christian Businessmen's Committee. His wife, Judy, started a ladies' Bible class, "For Women Only," at noon on Thursday. People crowded into these three classes each week, but they did not return to the church on Sunday.

Cocoris also expanded the radio ministry. When he came, the weekday broadcast was a fifteen-minute program on only one station. He engaged Al Sanders of Ambassador Advertising Agency to edit his Sunday messages and produce a thirty-minute daily broadcast. Then he released it in other cities. By 1984, THE OPEN DOOR radio broadcast was being aired on eight stations around the country. People, especially in southern California, responded, writing in by the hundreds for the study notes. But not many attended the church.

Though the church had had a tape ministry before, when Cocoris became the pastor in 1979, a new cassette tape department was started, reproducing his messages as well as those of the special speakers. By 1984, this department, headed by Jack Wilson, was producing over 15,000 tapes a year.

Mrs. Victoria Cornils retired as organist on September 28, 1980. She



Elder Colin McDougall leads in the prayer of dedication at the Cocoris installation; Mike and his wife, Judy, are upstaged by a cake which is modeled after the Church building.



had become the organist in 1950! For thirty years she faithfully and competently served as church organist.

The ministries of the church were growing, but the church itself was not. Radio was expanding; tapes were selling; the Bible classes during the week were also doing well. One of the fastest-growing departments in the church was the Spanish ministry. An article in the February 1981 issue of *The Open Door News*, the church newspaper, summarizes what happened:

With the new church constitution, the Spanish ministry was placed under the supervision of the Christian Education Elder, Colin McDougall. Discussion of the status of the Spanish Dept. was begun by the Elders on November 18 and has resulted in the birth of a new church, Iglesia Biblica de Bell. We as a church family had the great privilege on January 4 to ordain and commission four Elders and Pastor Ramirez. Their first service Sunday morning, January 11, had an attendance of 339. Praise God.



At the close of 1981, Rev. Norman Allensworth resigned as director of the Open Door Messianic Fellowship. Joseph Caplan, a converted Jew from England and a student at Talbot Seminary, became director in March of 1982. He remained in that position until 1985.

When Cocoris was in seminary, he conceived of a Bible training school for laymen which "simply" taught the basics of the Bible: Bible doctrine, Bible survey, Bible history, Bible geography, Bible teaching. When he

Church picnics are a thread of fun and fellowship which span the lifetime of the Church on Hope Street.

entered evangelism, the dream died. Now as a pastor, the dream was revived.

In 1982 Cocoris, the evangelist/educator like Torrey before him, established the Torrey Bible Institute, named after the founder of the church and the architect of the standard Bible institute curriculum. The staff of the church became the teachers of the courses in the institute. Many from other churches came to the institute for classes, but not many of those attended the church.

Slowly, Cocoris began to realize that C.O.D., like many other downtown churches across America, was not going to be able to overcome all the forces against it. Board members, church members, and staff members had concluded that before him. But his heart was planted in downtown Los Angeles and that was where he wanted to stay.

At first it was felt that if something could be done to enhance the downtown facility perhaps the church could still survive in that location. On March 22, 1982 C.O.D. entered into an agreement with Norris, Beggs and Simpson. The purpose of this agreement was to see about the possibility of a developer erecting a new building on the Hope Street site which would include new facilities for the church as well as office space. It was concluded, however, that such a proposal was not financially feasible for a developer.

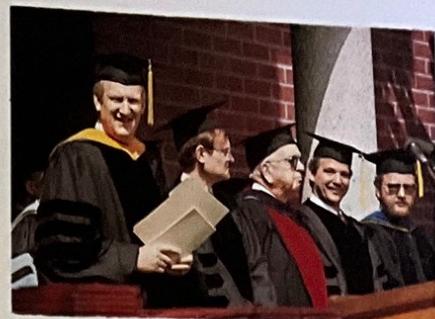
With this new information, Cocoris conceded that the possibility of relocation should be looked into at least to get the facts. A respected and prestigious developer, Ratkovich and Bowers, Inc., wanted to purchase the property, but the church leaders insisted that a suitable site needed to be found first. They did, however, sign an agreement that they would allow Ratkovich and Bowers, Inc. to exclusively represent the church for one year. The search for an alternate location began. The first site considered was only two blocks away! Next the Wilshire corridor was considered.

As the church tried to think through the issues involved and in consultation with an architect, it was decided that the ultimate church plan needed to have a twenty-five hundred seat auditorium. To provide parking and educational space for that many automatically meant twenty acres of land. To get that size of parcel meant moving further out. At this point, Cocoris couldn't conceive of going any further away than Glendale. To him and others, that was as far away from the downtown location as they were willing to consider. But the reality was that a feasible twenty-acre site could not be obtained that close to downtown Los Angeles.

In order to determine where to go and what to do next, a formal relocation committee was appointed on March 29, 1983, consisting of Ray Killion, chairman, Henry Howell, Colin McDougall, and Pastors Cocoris and Wolery. Before long, over one hundred pieces of property had been examined. In the process it was discovered that there were five residential growth areas in southern California. That led to the consideration of a piece of property in Diamond Bar and Landauer and Associates were engaged to



*The 1980s change the neighborhood around the Church still more; skyscrapers surround the now dwarfed Hope Street building which was once the tallest in the city. Still, the clear message goes out, Jesus saves.*



Clyde Cook, former C.O.D. missionary and president of Biola University, presents an honorary doctor of divinity degree to Cocoris. It is May 1984.

The final staff on Hope Street: Dick Anderson, Marc Billigmeier, Dale Wolery, Cocoris, Al Hovey, Tom Vangeison.



*The board of elders who are making the important and sometimes difficult decisions surrounding the sale of the Hope Street property and the move to Glendora.*  
Standing: Erv Jensen, Ben Reese, Murray McDougall, Don Smith, Bob Grondahl, Ray Killion, Paul Terry, Colin McDougall, Al Holt. Seated: Dale Wolery, Cocoris.



*To the end of Hope Street, Acorn Lodge remains an out-of-the-city retreat for the Church. The new site in Glendora will provide this atmosphere without additional travel.*

do an appraisal on the Hope Street property.

In the meantime, on May 11, 1983, Ratkovich and Bowers, Inc. signed a purchase sale agreement with Great Western Hotels, the owners of the two towers on either side of the church. That put the church at a decisive disadvantage, for now a developer controlled parcels on either side of the church's mere 19,716 square feet of ground. No other developer would dare purchase such a small piece of property.

What was the church to do? Whatever it did, it had only thirty days to decide. One possibility was to sell to the developer at his price. He was talking about giving a price higher than the appraisal, but had refused to put it on paper. Or, they could do the unthinkable and exercise their right of first refusal, which meant assuming the terms of the purchase sale agreement between Ratkovich and Bowers, Inc. and Great Western Hotels. That called for an immediate deposit of \$75,000 into escrow, \$25,000 of which was nonrefundable.

The attorney the church had used for years in legal matters said, "This one is over my head; you need a real estate attorney who specializes in downtown property." Thus, Charles Thornton of Paul, Hastings, Janofsky and Walker was hired to advise the church.

In one long agonizing relocation committee meeting it was decided to recommend to the elders that the church exercise its right of first refusal. On June 14 the elders unanimously adopted that recommendation. The \$75,000 was transferred from limited church reserves to escrow.

Now the developer had to deal forthrightly with the church. What the church leaders had suspected became evident — that the developer was not going to give the kind of price he was talking about giving. He finally offered on paper a price considerably less than the appraised value. Negotiations, therefore, with Ratkovich and Bowers, Inc. were terminated.

That created another crisis. By assuming the right of first refusal the church was now obligated to make a payment of \$100,000, which it did not have, by November 15, 1983. If Ratkovich and Bowers had purchased the combined properties from the church they would have made that payment to the hotel owner. But with them out of the picture, and the church holding the purchase sale agreement, the church was legally bound to perform.

What was the church to do? Obviously, the only thing to do this time was find another buyer. But how? The legal entanglements were compounded. To put the church on the open market would be time-consuming, time which the church did not have.

Landauer Associates, Inc., the company engaged for the appraisal, agreed to orchestrate a creative marketing plan whereby the property would not be put on the open market and yet a qualified buyer could be found. A sixty-one page offering describing the property and including the legal documents was sent to over one hundred selected, qualified, potential purchasers. They were given until August 31, 1983, about thirty days, to

submit a written offer.

Considering the fact that the Hope Street property was considered by some to be one of the choicest sites for business development west of the Mississippi River, everyone involved assumed many offers would be received. But by 5:00 P.M., August 31, 1983, only one offer had been received and it was substantially less than the appraised value!

At the very last possible minute, with only one person left in the office, a representative of Mitsui Fudosan (U.S.A.) Inc. delivered another offer which was for considerably more than the other offer. Details, however, needed to be negotiated.

Feeling confident that this buyer would consummate the deal and that the Diamond Bar piece would also probably materialize, the elders called a congregational meeting for October 23, 1983. A special bulletin for that meeting included this message from the pastor:

Dear C.O.D. Member:

This is an historic meeting. The Church of the Open Door has stood on Hope Street since 1915. Today we are considering relocation.

The Elders have prayed and worked for many months to bring us to this day. We have consciously sought the Lord's wisdom throughout the process. It seems to us that the Lord has granted a spirit of unity to our congregation which has prevailed throughout the discussion. As we come to today's meeting, it is our prayer that as a congregation we will maintain the unity of the Spirit in the bond of peace that the Lord has given us.

The object of this meeting is not to determine the will of the majority, but rather to make the wisest decision we can in the will of God for His glory. We are not seeking what is best for us as individuals; we are seeking what is best for us as a congregation. We are not seeking to glorify ourselves; we are seeking to glorify Jesus Christ. If we approach this historic decision with such a humble attitude, God will surely grant us the wisdom that He promised in James 1:5.

As I have said before, it is not imperative that we move or stay. It is absolutely essential, though, that we love one another. With that in mind, let us conduct the Lord's business in the spirit of the Lord to bring glory to Him.

Your pastor,

G. Michael Cocoris

On the back of that same bulletin was a prayer of Dr. Talbot:

#### SHOES TO MATCH THE ROAD

*"Thy shoes shall be iron and brass; and as thy days, so shall thy strength be"*  
(Deut. 33:25).

OUR GRACIOUS FATHER, we thank Thee that we do not need to be great or mighty to come into Thy presence, and we come grateful for this promise that assures us of strength to meet responsibilities and carry trials no matter how great they may be.

As we find days that carry more tears, sorrows, and heartaches than a whole year beside, help us to remember that Thou has given to us for that



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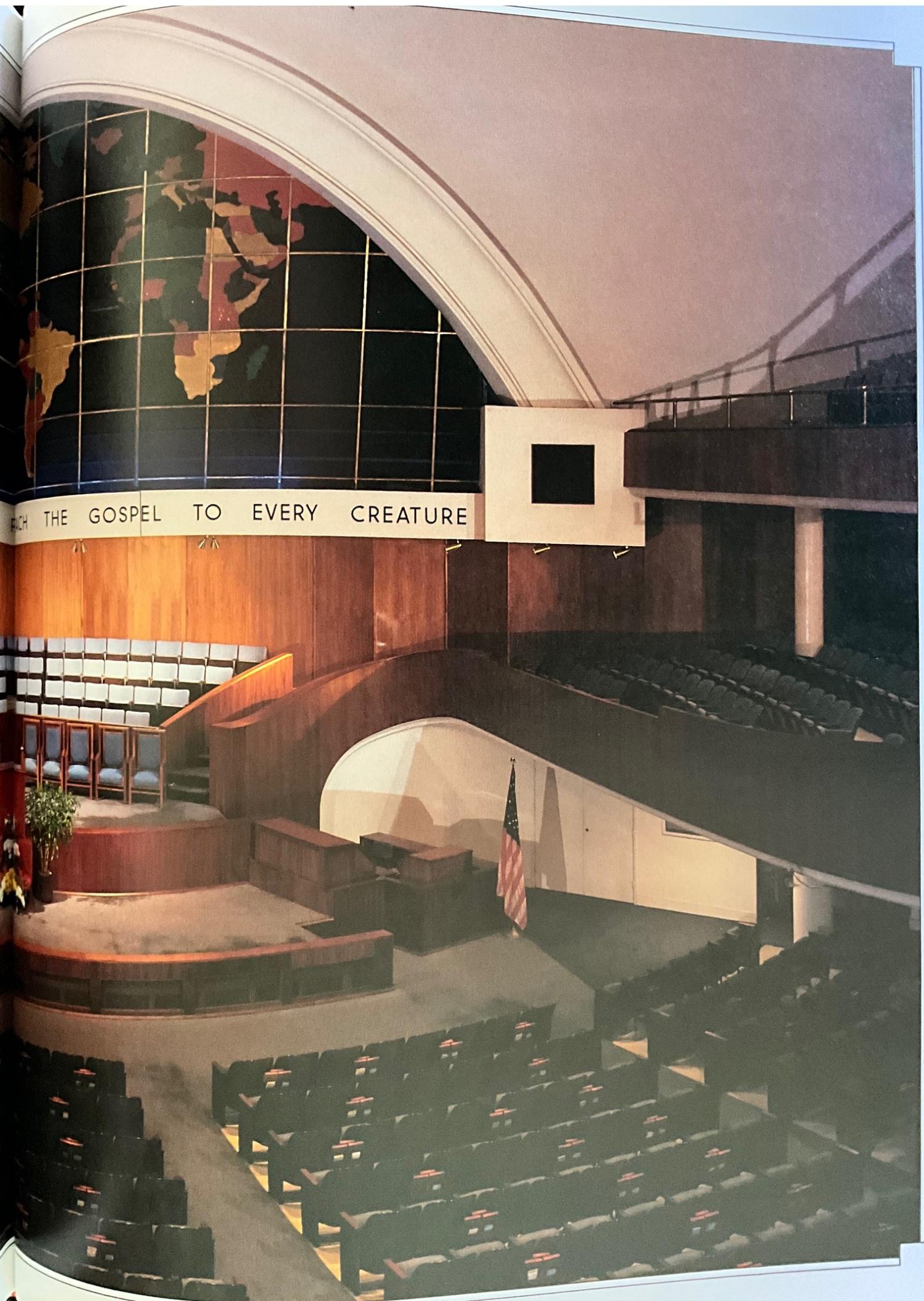




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day grace and strength, the like of which we shall not know at any other time. How much like a range of mountains are our days. Some stand out like mountain peaks, others like low valleys.

We thank Thee for an all-inclusive assurance of strength. Help us to know the reality of Thy promise when pressures come from every side, pressure of home duties, of business relationships, of great decisions.

We are insufficient for these things, but no matter how difficult the path may be, Thou hast promised us shoes suited to the pathway our feet must trod, even though it requires shoes of iron and brass. Help us to live victoriously this day by the strength Thou does provide.

In the Name of our wonderful Lord and Saviour Jesus Christ.

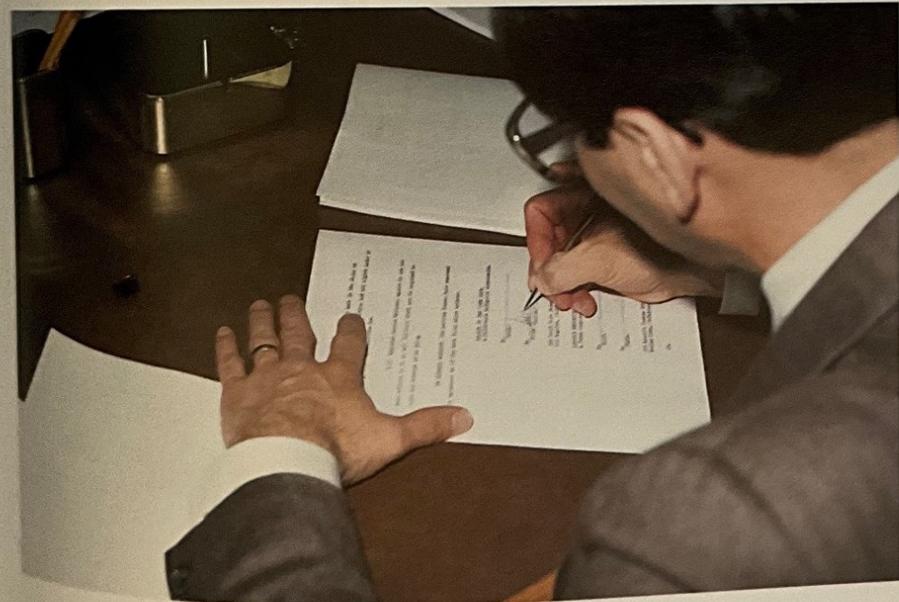
Amen.

Louis T. Talbot

After a basic presentation of the situation and a time for questions, 94 percent of those members present voted to sell the Hope Street property.

Then the bottom fell out of the entire arrangement.

The Diamond Bar site did not work out and the developer promising to buy the Hope Street property backed out of already agreed upon terms. To further complicate matters, the church now had a contract with the hotel which called for substantial outlays of money.



*Associate Pastor Dale O. Wolery signs the historic agreement with Lincoln Property Company on January 4, 1984. The sale will be consummated in 1985.*

The relocation committee again went to work. First, they obtained a revised agreement with Great Western Hotels. The cooperative efforts of Paul Goodman, the hotel general manager, partner and corporate president, enabled the church to stay on course and once again market the combined Hope Street property. This time the Lord provided another developer (the third), Lincoln Property Company of Dallas, Texas, to purchase the property . . . and at a much higher price than either of the other two! The church was given one of the highest prices ever paid per square foot for land in downtown Los Angeles.



*The forty-acre new home of the Church of the Open Door is in a beautiful foothill setting and features classrooms, a gymnasium which will be the temporary auditorium, a swimming pool, dormitory, and football field. A master plan will weave the existing buildings into a Church campus with facilities for all ages.*

On December 28, 1983, the elders unanimously voted to sell the Hope Street property to Lincoln Property Company of Dallas, Texas. The agreement was signed on behalf of the church by Ray Killion and Dale Wolery on January 4, 1984.

The same Christian broker, Roy Bennett, who brought this developer to the church suggested that the church look at the Hillside Campus of Azusa Pacific University in Glendora. This forty-acre site included a gym, a football field, a swimming pool, a dorm, and several other buildings in a pastoral setting. After negotiations, an agreement was entered into by the church and the university.

Of all the locations and sites considered by the relocation committee, the Glendora site had by far the most advantages. It was readily accessible by three freeways: the Foothill Freeway (210); the San Gabriel River Freeway (605), and the Orange Freeway (57). The demographics indicated that the area was ripe for building a family church: within ten miles of the Glendora property there were 700,000 people, 88 percent of whom lived in family units and 78 percent of whom lived in homes with children between the ages of 0 and 18.

Furthermore, the property had existing buildings, making interim

facilities unnecessary. That factor alone would save the church thousands of dollars and other possible complications. On top of all that, the Glendora site was already off the tax rolls. Other desirable locations the church had seen and wanted had been unobtainable because of Proposition 13, a property tax law greatly limiting property taxes (and thus limiting cities' income) which had forced city governments to refuse to have any more property taken off the tax rolls.

The setting of the Glendora site could not have been more beautiful. From the mountainside location, one could see the San Gabriel Valley in one direction and majestic hills in the other. Flowers decorated the landscape. Birds could be heard instead of freeway traffic, which was less than two miles away. The property was like a retreat in the mountains.

In the meantime, the ministry continued in the historic downtown church. People were getting saved, taught, and blessed. In May of 1984, Biola University conferred the honorary doctor of divinity degree on Pastor Cocoris. At the annual Missions Conference in October of 1984, two couples and one single woman were commissioned to the mission field.

The seventieth year on Hope Street, 1985, began with the Church of the Open Door preparing for a transition to the suburbs and new horizons. A Wednesday night Bible study and an early Sunday morning service were started in Glendora. Perhaps, as one observer remarked, the best is yet to come!

For more years than most can remember, the logo of the Church of the Open Door has been a picture of the church resting on a Bible. That sums up C.O.D.: built on the Book, proclaiming the Book, and sending missionaries all over the world to do the same. This church was created to serve the Word to the world, and by God's grace throughout its three score years and ten on Hope Street that is exactly what it did!



*The Relocation Committee in Glendora:  
Colin McDougall, Dale Wolery, Cocoris,  
Ray Killion, Henry Howell.*



*A new fellowship hall which will be the focal point of the new Church campus will be built just to the right of the goalpost; the temporary auditorium/gymnasium is in the background.*



For seventy years the Church of the Open Door sustained an effective and often expanding ministry on Hope Street in downtown Los Angeles. What were the reasons for its success in ministry? What accounted for its longevity even after every other church in downtown Los Angeles moved, disbanded, dwindled to only a faithful few, or simply failed? What lessons can be learned from the Hope Street experience?

As many ingredients go to make up a tasty dish, so many factors — some major and some minor — contributed to the overall impact of C.O.D.

From the very beginning, powerful personalities with great gifts for ministry have occupied the C.O.D. pulpit. All of its seven pastors had large and unusually effective ministries before coming to lead the church. Dr. R.A. Torrey was one of the greatest evangelists in the history of Christianity. Rev. John McNeill had a world-wide ministry of evangelism as well as several successful pastorates. Dr. P.W. Philpott pastored one church for better than twenty-five years, of which it could be said: "For twenty-five years there has never been a week that souls have not been won to Christ." During his brief tenure at C.O.D., the midweek service became one of the largest in America. Similar things could be added concerning their successors.

Music was also an important part of the C.O.D. ministry. Professor Trowbridge, one of the first ministers of music, set a high standard for musical excellence, and other gifted men followed.

So strong was the platform ministry of the church that it is not too much to say that at times the Church of the Open Door was more like a conference center than a church.

Another major factor was clearly defined and delineated purposes. Dr. Torrey believed the church should be built on four great truths: the authority of Scripture, the urgency of evangelism, the imperative of prayer, and the outreach of missions. Thus, from its inception C.O.D. was an evangelistic, Bible-teaching, missions-minded church. Each succeeding pastor was committed to this philosophy of ministry. Naturally, like-minded lay leaders were attracted and became involved or they were born and bred in that spiritual atmosphere. These clearly defined purposes prevailed throughout the life of the Church on Hope Street.

But as a winning football team is more than a talented quarterback, so an effective church is more than a gifted pastor with a clearly defined purpose. Hundreds and even thousands of faithful workers contributed to the C.O.D. "team." Board members, staff members, choir members, Sunday school teachers, officers and aids, ushers, technicians, and custodians faithfully and quietly served. Most of these laborers and leaders were trained by the Christian Endeavor program.

An unusually large number of the workers at the Church of the Open Door served an unusually long time. Seven pastors in seventy years is but one indication of this longevity. Dr. Talbot pastored the church for almost seventeen years, followed by Dr. J. Vernon McGee for twenty-one. But

*Dr. Torrey believed the church should be built on four great truths: the authority of Scripture, the urgency of evangelism, the imperative of prayer, and the outreach of missions.*

*The Church on Hope Street was not a self-centered social club. The focus was always on helping and ministering to others.*

that is only the beginning. Many whose service to the Church spanned several decades have been cited in the pages of this book.

The last year on Hope Street witnessed other outstanding cases of longevity. In 1985, Mrs. Margaret Trowbridge Friant marked fifty years of singing in the Church choir; Earl Hunter had been operating the radio room for over forty-five years; Gertrude Howell had logged almost fifty years of service in various capacities in the Christian education department; Della Grondahl had served at least forty-six years in the same area; Colleen Wilson had been singing, especially as a soloist, for over thirty-five years.

Space would fail to record the years of service of men like Ralph Davis, Bob Grondahl, Henry Howell, Ray Killion, James Kitabjian, Ben Reese, and Jack Wilson, who served on boards and committees through the final year on Hope Street. A host of faithful women were also still serving after decades, among whom are Alice Hunter, Eleanor Kitabjian, Eva Larson, Ellen Setness, and Mary Sunukjian.

Radio played a significant part in the growth and maintenance of the Church's ministry. The first pastor utilized the infant industry to a degree. Later, the Church launched a regular broadcast which was expanded under Talbot and McGee and continued throughout the ministry on Hope Street.

The printed page was also used. Most of the seven pastors were authors of books. All wrote booklets and articles which were widely distributed.

There is no doubt that missions was a modeling and motivating force at the Church. Eleven of the eighty-six charter members became missionaries. Hundreds of others left the hallowed halls on Hope Street to go into the highways and byways of the world. After seventy years, over three hundred had been sent out and supported by this assembly.

A case could be made that the Church of the Open Door was able to maintain its ministry in downtown Los Angeles long after the other strong works failed or left because of missions. In the closing years, those attending the services could not sustain the budget. God supplied the material need through gifts from former members who were no longer attending. Many of these named the Church in their wills. Without a doubt, missions was a major motivation for those gifts. Nor is there any doubt that without those gifts the Church would have been forced to leave long before it did. The Church on Hope Street was not a self-centered social club. The focus was always on helping and ministering to others.

Surely another major consideration is the thousands of unrecorded and unsung deeds done by thousands of Church members and regular attenders through the years. In December 1984, the Church sent a letter to its members explaining its financial need. One member showed the letter to Mr. Burton Michaelson, who responded with a check and a letter which read in part:

A friend of mine sent me a copy of your letter and I wanted to respond with this small gift.

In 1932, when I was a small boy of two years, my father died. My mother was left with three small children, ages four years, two years and five months. She was unable to work and take care of her three small children so she applied for welfare and was told she could not get help as she had a piece of vacant land in North Hollywood and you could not own land unless you lived on it. Being depression times, there was no buyer for this vacant land so the men of the Church of the Open Door (both my parents were members of your church) gathered all the used building materials they could, bought what they needed to and built us a two room house on our land.

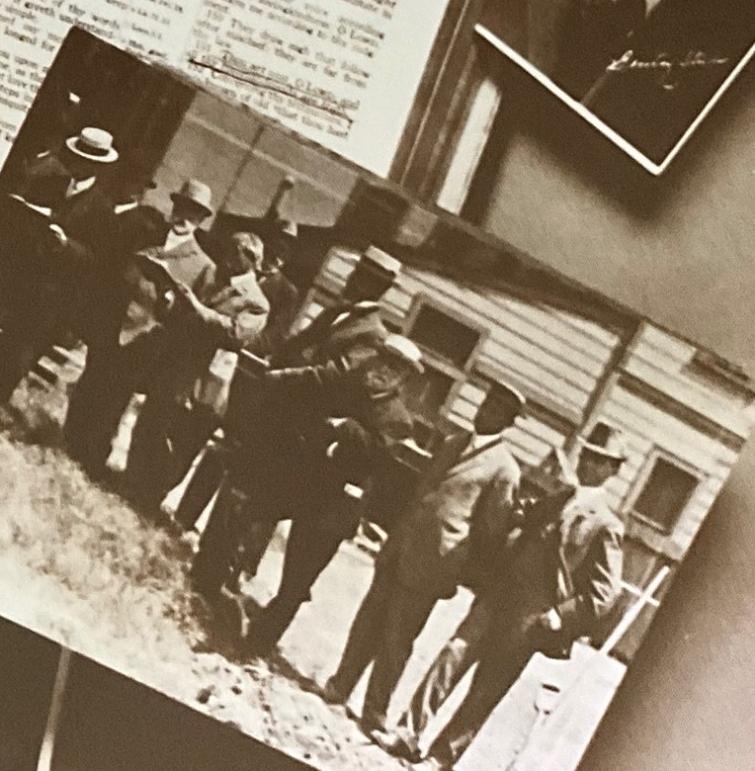
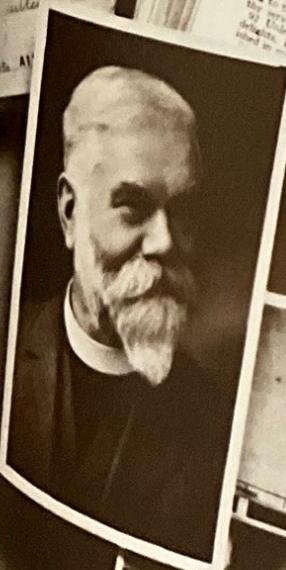
I lived in that house until I left to get married in 1950 and have always remembered what God had provided for us through a few obedient men.

One final factor must be noted. God honors those who honor Him. The Church of the Open Door honored God by being faithful in seeking the lost, teaching the Word, and sending out missionaries, and God honored that faithfulness. In the final analysis, that's the lesson learned from seventy years on Hope Street: God did it! Great is the Lord and greatly to be praised.





# A FINAL WALK DOWN HOPE STREET



A photograph of an open Bible page. The left page contains the beginning of Psalm 119, with several lines crossed out with a large black X. The right page contains Psalm 138, also with some lines crossed out. Numerous black arrows point from various parts of the text to the margins and back, indicating specific points of interest or analysis. The handwriting is in black ink on the white paper of the Bible.

A black and white portrait of Louis Untermeyer, an older man with glasses and a suit, looking slightly upwards.

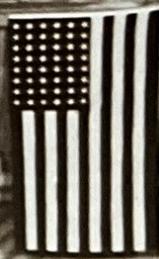
ALL HAV

BUT GOD COMMENDETH  
WHILE WE WERE YET S



SINNED

LOVE TOWARD US IN CHRIST  
ERS; CHRIST BID ME FORGIVE  
THEIR SINS; I AM FORGIVEN



A FINAL WALK DOWN HOPE STREET

Los Angeles ~~Times~~ Times

## FLAMES BEFORE ALTAR CAUSE REJOICING

## Sept. 11, '38 Church Blaze Licks Mortgage

Pastor Touches Off  
Fire to Show Debt  
of \$700,000 Paid

There was a fire yesterday at the Church of the Open Door, but no one seemed a bit alarmed, least of all the pastor, Rev. Louis T. Talbot, who touched off the blaze for a special celebration—the burning of a \$700,000 mortgage.

Before more than 4200 persons assembled at morning services the minister destroyed the mortgage papers in a tin receptacle placed before the altar, the flames licking high in the air as he recalled how funds were raised to pay off the debt.

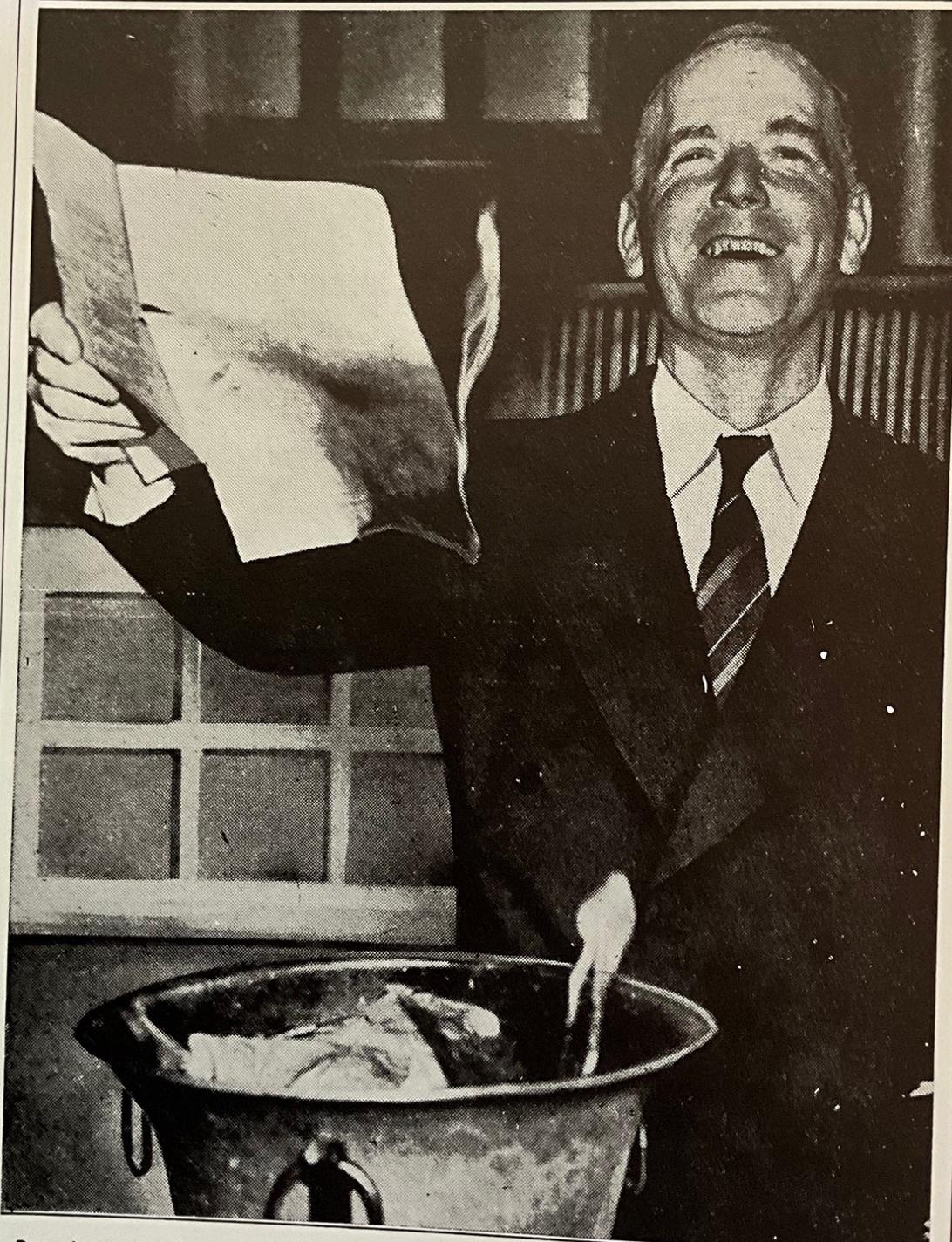
### DAY OF REJOICING

"Our hearts are truly singing with thanksgiving as we come to this day of rejoicing," he said, "when we can stop and render thanks to God, Who hath caused us to triumph in a glorious victory over the forces that seemingly were closing in upon us."

Rev. Mr. Talbot disclosed that the church indebtedness now is but \$188,000 and that a campaign already has been launched to raise a fund with which to pay off that amount within the next few months.

### MAY HEAD INSTITUTE

The pastor announced at the close of his sermon that he has been selected by the board of directors of Bible Institute to assume the presidency of the organization when Dr. Paul W. Rood resigns the post October 4 to take over leadership of the World Fundamental Christian Association.



Rev. Louis T. Talbot, pastor of the Church of the Open Door, is shown here burning a \$700,000 mortgage before more than 4200 persons assembled at the morning services of the church yesterday. The church still has a debt of \$188,000 to pay.

Times photo



A FINAL WALK DOWN HOPE STREET



*A group from Ambassador C.E. enjoys a picnic at MacArthur Park. It's July 29, 1945, and the war will soon be over.*

*The chief of the Chimus tribe in New Guinea allows Talbot to inspect his headdress, which contains plumes from the beautiful bird of paradise. Not having any such plumage to display, Talbot removes his false teeth and shows them to the chief.*



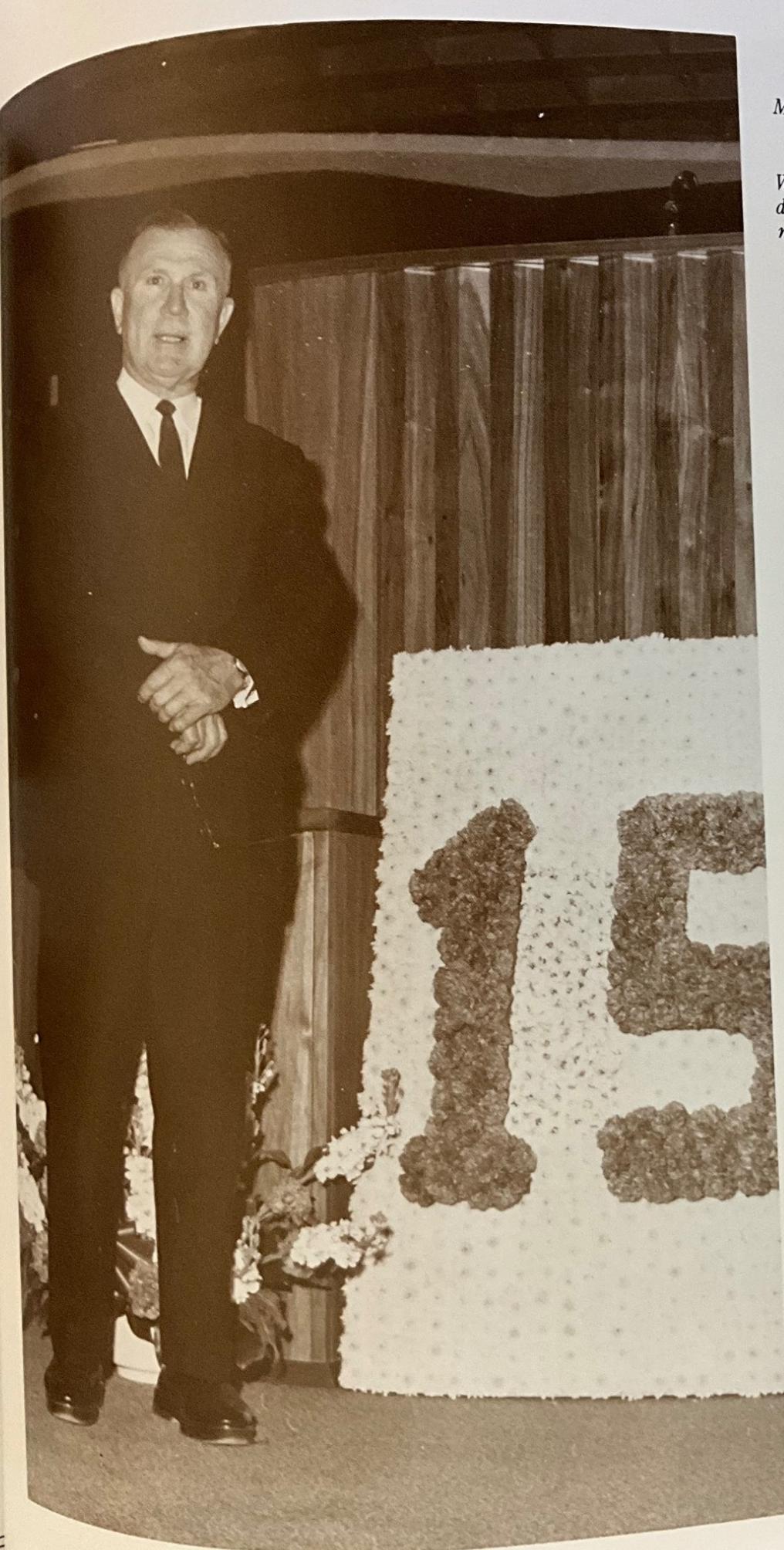


*The Businesswomen's Prayer Fellowship meets regularly during the 1930s.*

*The street is always crowded, but you can spot Talbot, can't you?*







*McGee has always had a following!*

*What are Dave Isaac and the board of directors up to while McGee is in the mountains?*

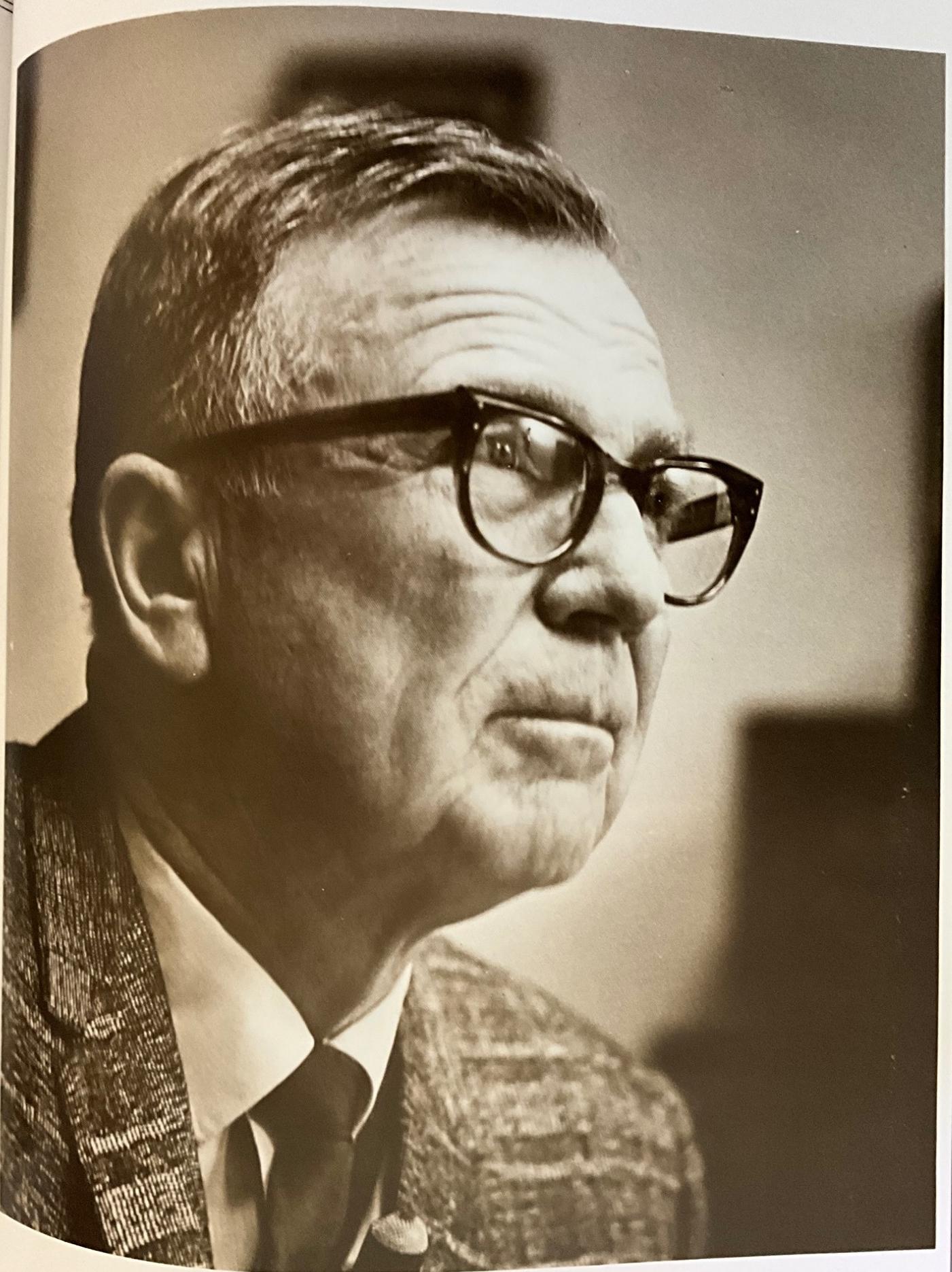
A FINAL WALK DOWN HOPE STREET

1946.

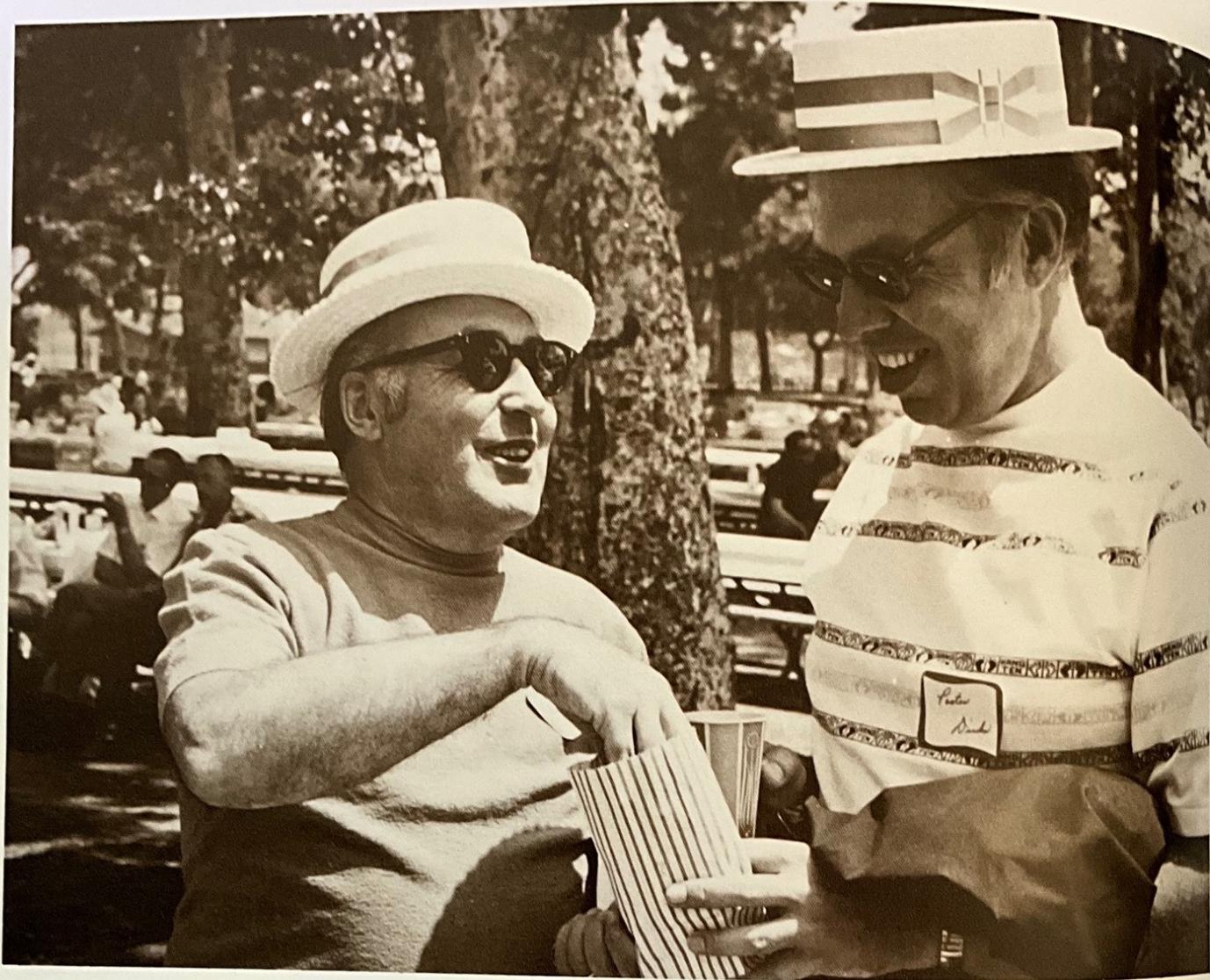


1955.



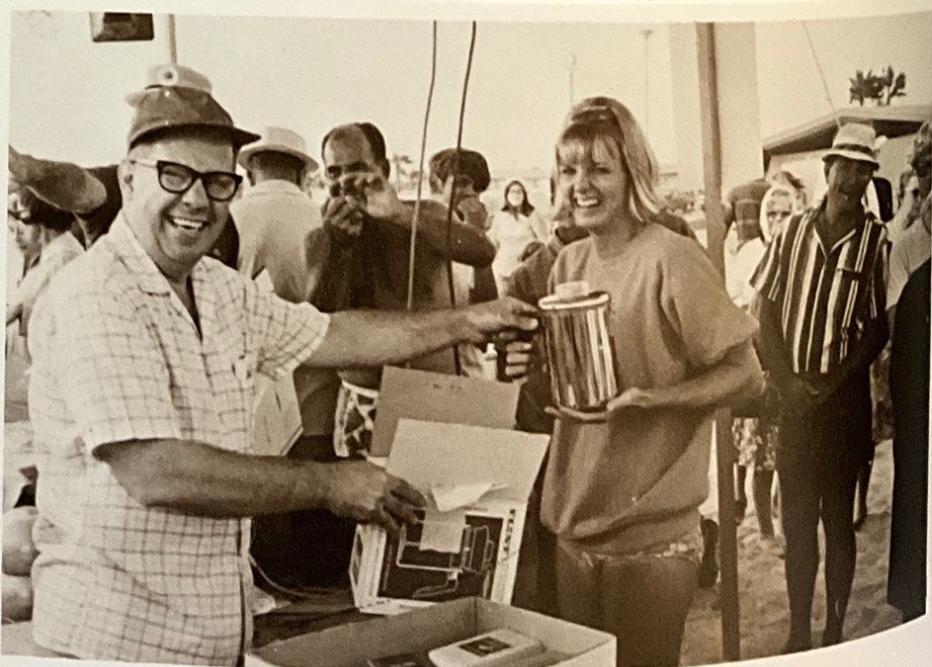
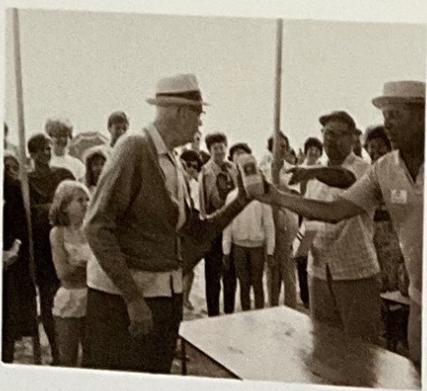


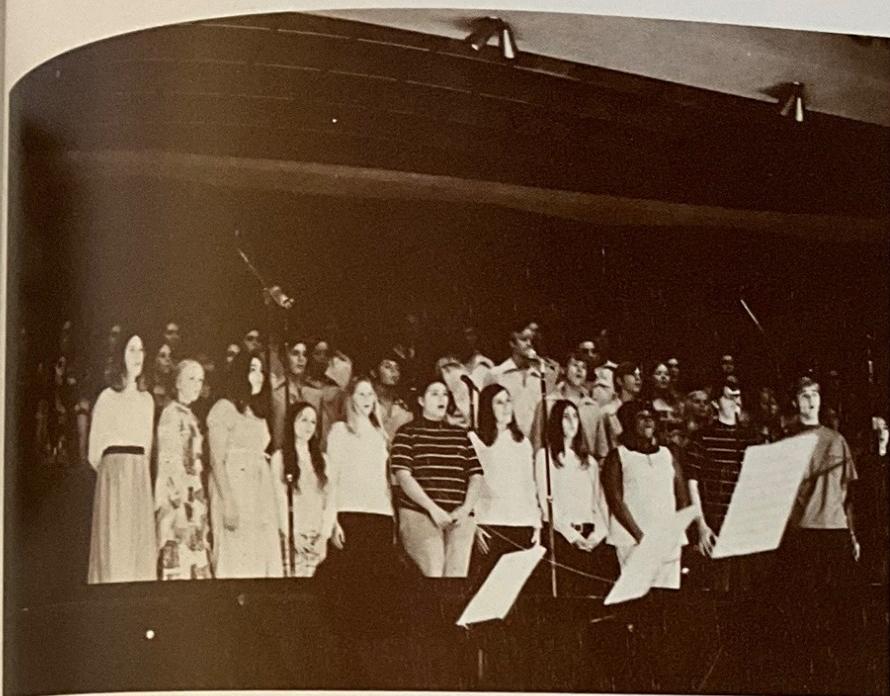
A FINAL WALK DOWN HOPE STREET



*Another great Church picnic.  
Louie Cantelmo awards Linda  
Paterson (Dyk) a prize at the Good Old  
Fashioned Family Outing.*

*Ralph Scoville has been around since the  
beginning, but this is the first time he wins  
a bottle of English Leather cologne.*





*His People* is a singing group which brings a new musical message to the troubled world of the '70s.



A FINAL WALK DOWN HOPE STREET



*The young Cocoris loves to teach at Bible conferences in the mountains. Did McGee teach him that at Dallas?*

*Colin McDougall leads an elders' retreat at Biola; goals are set for the Church.*





A FINAL WALK DOWN HOPE STREET





*For seventy years it's been Bible teaching, missions, evangelism . . . and fellowship.*

## APPENDIX I

### IMPORTANT DATES IN THE HISTORY OF THE CHURCH OF THE OPEN DOOR

**1901.** Classes begin in Lyman Stewart's newly-organized "Los Angeles Bible Institute" with A.B. Prichard as president.

**April 16, 1906.** Seven young men meet with "Daddy" Horton for Bible study and instruction in soulwinning in the first meeting of the famed "Fishermen's Club."

**Fall, 1907.** "Mother" Horton forms the Lyceum Club for young women at Immanuel Presbyterian Church.

**February 25, 1908.** The Bible Institute of Los Angeles (later called Biola) is founded with Lyman Stewart as president, A.B. Prichard as vice president, T.C. Horton as superintendent, and W.E. Blackstone as dean.

**March 10, 1908.** The new school holds its first classes at 260-264 South Main Street in Los Angeles. The first student body numbers thirty-five.

**1912.** R.A. Torrey becomes dean of the Bible Institute of Los Angeles.

**June 12, 1912.** The groundbreaking ceremony is held for the new site of Biola and the Church of the Open Door on South Hope Street.

**May 31, 1913.** The cornerstone of the new building is set in place in a special ceremony.

**April 4, 1915.** The magnificent church auditorium is dedicated. The special speaker for the occasion is W.B. Riley, pastor of the First Baptist Church of Minneapolis.

**September 3, 1915.** Eighty-six people gather to sign the constitution and bylaws of the new church. R.A. Torrey is unanimously elected as pastor. T.C. Horton is elected assistant pastor.

**Fall, 1916.** Professor J.B. Trowbridge becomes head of the Institute's music department and director of music for C.O.D.

**Early 1920.** A mortgage-burning ceremony celebrates the payment in full of the \$500,000 debt incurred in the construction of the building.

**1922.** The World Fundamentalist Conference meets at C.O.D. The speakers include many of the leading names in early fundamentalism.

**1922.** Station KTBI, the radio voice of Biola, goes on the air for the first time.

**September 28, 1923.** Lyman Stewart dies at 83 years of age.

**June 22, 1924.** Torrey, now 68 years old, preaches his farewell message at C.O.D.

**1925.** "Daddy" Horton retires as associate pastor of C.O.D. and superintendent of Biola.

**December 22, 1926.** The Scotsman John McNeill is called as the second pastor of C.O.D. by a unanimous vote.

**December 31, 1926.** Gordon Hooker plays the Meneely chimes atop the north tower for the first time. For the next 34 years he will play them three times daily and on Sunday, an incredible record of faithful service.

**January 1, 1927.** The Church of the Open Door is incorporated.

**Fall, 1927.** The highly controversial book, *Peter, The Fisherman Philosopher*, is published by John MacInnis, who has succeeded Torrey as dean of Biola. The book touches off a storm of protest from fundamentalist leaders that almost ruins Biola financially.

**February 6, 1928.** MacInnis tenders his resignation to the Biola board in an attempt to quiet the

- criticism the school is receiving about his book. The resignation is refused.
- April, 1928.** The famous McNeill controversy arises at C.O.D.
- October 7, 1928.** McNeill resigns the pastorate of C.O.D. to return to England.
- October 26, 1928.** R.A. Torrey dies.
- November, 1928.** MacInnis resubmits his resignation as dean of the Bible Institute. After a bitter debate, the Biola board votes 6-4 to accept it. The board members voting against the motion resign.
- October 6, 1929.** Peter W. Philpott becomes the third pastor of the Church of the Open Door.
- October 16, 1931.** After a brief but very fruitful pastorate, Philpott resigns for health reasons.
- October 28, 1931.** The C.O.D. congregation extends a call to Australian Louis Talbot to fill the pulpit for one year. He accepts the pastorate by telegram on October 31.
- November, 1932.** Talbot is appointed acting president of Biola.
- April 17, 1933.** John McNeill, second pastor of C.O.D., dies.
- May 18, 1933.** The C.O.D. congregation agrees to purchase the Church auditorium from Biola.
- July 16, 1933.** After an incredible fund raising effort, the Church reaches its goal of \$25,000 to make the down payment on the purchase of the Church auditorium.
- February, 1935.** After an evening service, nearly 3,000 people gather outside the church as the huge "Jesus Saves" sign is lighted for the first time. Later, a matching sign is added to the other dormitory tower.
- 1938.** Facing financial disaster, Biola's board agrees to file for bankruptcy before Talbot rescues the school.
- September 15-22, 1940.** C.O.D. celebrates its Silver Anniversary.
- November, 1944.** Talbot submits his resignation as pastor of C.O.D. At first it is accepted, but the Church changes its mind and asks him to remain, which he does for four more years.
- December 26, 1948.** After accepting Talbot's second resignation as pastor, C.O.D. honors him with farewell services.
- 1952.** Talbot Seminary is named in Talbot's honor.
- January 1, 1949.** J. Vernon McGee becomes the fifth pastor of C.O.D.
- September 20, 1950.** McGee introduces the first "Thru the Bible in a Year" program to the church.
- Fall, 1955.** The midweek service is changed from Wednesday to Thursday night, becoming the largest midweek service in America.
- Summer, 1959.** Biola moves its campus from the downtown location to La Mirada.
- January 20, 1963.** The remodeled church sanctuary is dedicated in special services.
- August 30, 1970.** After a ministry of 21 years, McGee conducts his last service as pastor of C.O.D.
- June 20, 1971.** Malcolm Cronk is installed as the sixth pastor of C.O.D.
- July, 1974.** Herb Cassel, a retired missionary to Guatemala, requests that a Spanish Department be formed to minister to the large Hispanic community in Los Angeles. Rev. Jose Ramirez is appointed pastor of the department, which grows to 352 members.
- January 22, 1976.** Louis Talbot dies.
- June 25, 1978.** Cronk preaches his last sermon as pastor of C.O.D.

**December, 1978.** In a special session, the Church leadership votes unanimously to keep the Church at its downtown location.

**September 1, 1979.** G. Michael Cocoris assumes the pastorate of C.O.D. He is the seventh pastor — and the youngest — in the Church's history. Rev. Dale O. Wolery is named assistant pastor.

**September 9, 1979.** Pastor Cocoris is officially installed at services in which Dr. John F. Walvoord and Dr. John MacArthur, Jr. are guest speakers.

**1982.** Pastor Cocoris establishes the Torrey Bible Institute.

**March 29, 1983.** A relocation committee consisting of Ray Killion, Henry Howell, Colin McDougall and pastors Cocoris and Worley is appointed to consider a new site for the Church.

**October 23, 1983.** The Church's elders call a historic congregational meeting, at which the Church votes to sell the property on Hope Street.

**January 4, 1984.** Ray Killion and Pastor Wolery sign an agreement to sell the Hope Street property to Lincoln Property Company of Dallas, Texas.

**June 12, 1984.** The Church signs the agreement to purchase the Hillside campus of Azusa Pacific University in Glendora, California, as the future site of the Church of the Open Door.

**November 28, 1984.** A weeknight Bible study is begun at the new Church property as the first step of outreach to people in the Glendora area.

**March 3, 1985.** Regular Sunday worship services begin at the new Church site in Glendora. At the same time, services are still being conducted on Hope Street.

**June 23, 1985.** After seventy years on Hope Street, the final worship services are to be held at the downtown location. Former pastor J. Vernon McGee is to bring the morning message. In a special ceremony, the building's cornerstone will be opened.

**June 30, 1985.** The first combined services of the Church of the Open Door, Glendora are to begin.

## APPENDIX II

### PASTORAL STAFFS 1915-1985

#### R. A. Torrey, *Pastor*

September 3, 1915—June 22, 1924

T. C. Horton, *Associate Pastor*

J. B. Trowbridge, *Choirmaster*

A. J. Johnson, *Church Secretary*

#### John McNeill, *Pastor*

December 22, 1926—October 7, 1928

W. E. Pietsch, *Assistant Pastor*

F. E. Lindgren, *Assistant Pastor*

J. B. Trowbridge, *Choirmaster*

T. G. McKay, *Secretary-Treasurer*

#### Peter W. Philpott, *Pastor*

October 6, 1929—October 15, 1931

F. E. Lindgren, *Assistant Pastor*

Leonard Bushnell, *Minister of Music*

Elton M. Roth, *Minister of Music*

E. W. Stuchberry, *Pastor, Shoredale Chapel*

Arthur W. McKee, *Music Director*

Harold Cross, *Music Director*

#### Louis T. Talbot, *Pastor*

January 10, 1932—December 26, 1948

F. E. Lindgren, *Assistant Pastor*

Maurice Johnson, *Assistant Pastor*

William D. Ogg, *Assistant Pastor*

William W. Orr, *Minister of Christian Education*

Roy L. Laurin, *Assistant Pastor*

I. L. Eldridge, *Assistant Pastor*

Dudley Girod, *Pastor, Shoredale Chapel*

Arthur L. Reimer, *Minister of Music*

Herbert G. Tovey, *Minister of Music*

Samuel H. Sutherland, *Minister of Christian Education*

#### J. Vernon McGee, *Pastor*

January 1, 1949—August 30, 1970

John L. Mitchell, *Assistant Pastor*

H. Edward Rowe, *Assistant Pastor*

Elliott R. Cole, *Assistant Pastor*

William C. A. Nicholson, *Administrator of Properties*

Cranston L. Burnett, *Administrator of Properties*

Robert S. Litts, *Administrator of Properties*

Donald H. Rhoads, *Visitation Pastor*

Frank E. Lindgren, *Visitation Pastor*

Ralph C. Scoville, *Visitation Pastor*

Edward A. Waldeck, *Visitation Pastor*

Edwin P. Rogers, *Visitation Pastor*

Walter Dingfield, *Visitation Pastor*

Arthur Avery, *Director of Radio Ministries*

Robert Wakeman, *Radio Coordinator*

Joseph Klein, *Minister of Music*

Earle F. Hulin, *Minister of Music*

Ted Nichols, *Minister of Music*

John Lundberg, *Minister of Music*

Dudley Girod, *Director of Christian Education*

W. Roberts Pedrick, *Director of Christian Education*

Jay A. H. Beaumont, *Director of Christian Education*

Paul L. Dirks, *Minister of Christian Education*

James J. Klubnik, *Minister of Youth*

#### Malcolm R. Cronk, *Pastor*

June 20, 1971—June 25, 1978

Paul L. Dirks, *Associate Pastor*

J. Edward Hastings, *Assistant Pastor*

Robert S. Litts, *Administrator of Properties*

Wallace Craig, *Administrator of Properties*

Ralph Brushaber, *Minister of Stewardship*

Ralph C. Scoville, *Minister of Visitation*

Alfred S. Hovey, *Minister of Visitation*

Edwin P. Rogers, *Minister of Visitation*

Harold W. Carlson, *Minister of Visitation*

Gary Sisk, *Minister of Visitation*

Ted Nichols, *Minister of Music*

Paul W. Davis, *Minister of Music*

Lloyd E. Miller, *Minister of Christian Education*

Mark Neuenschwander, *Minister of Young Adults*

Gardner C. Cronk, *Minister of Youth*

Charles Corwin, *Minister of Evangelism & Outreach*

Sidney Best, *Minister of Missions*

Jose Ramirez, *Minister of the Spanish Department*

#### \*G. Michael Cocoris, *Senior Pastor*

September 9, 1979—

\*Dale O. Wolery, *Associate Pastor*

\*Richard Anderson, *Administrator of Properties*

\*Alfred S. Hovey, *Minister of Pastoral Care*

Lawrence E. Simpson, *Minister of Pastoral Care*

\*Robert H. Bunnell, *Associate Minister of Visitation*

and *Stewardship*

Marvin McKissick, *Minister of Music*

David M. Peyton, *Minister of Music*

\*Marc E. Billigmeier, *Minister of Music*

Lars Soderholm, *Minister of Christian Education*

Clyde T. Annandale, *Minister of Christian Education to Youth*

Mark von Ehrenkrook, *Minister of Christian Education to*

*Children and Adults*

\*Thomas L. Vangeison, *Minister of Christian Education*

Jose Ramirez, *Minister of the Spanish Department*

NOTE: Some of the above staff members, especially in visitation ministries, served concurrently. Most other repetitive titles indicate sequential ministries under the pastor of that era.

\*Staff members active the seventieth year on Hope Street.

## APPENDIX III

### PAST & \*PRESENT MISSIONARIES

Adkisson, Dr. & Mrs. David  
 \*Aherm, Miss Anne  
 Alexander, Miss Matilda  
 Allensworth, Rev. & Mrs. Norman  
 Amstutz, Rev. & Mrs. David  
 Amstutz, Rev. & Mrs. Harold  
 \*Andersen, Mr. Herbert  
 \*Andersen, Mr. & Mrs. Howard  
 \*Andersen, Mr. & Mrs. Willard  
 Anthens, Miss Darlene  
 \*Beatty, Rev. & Mrs. Edward  
 Bebout, Rev. & Mrs. George  
 Becker, Mrs. Eli (Helen)  
 \*Becker, Miss Mary  
 \*Beckett, Rev. & Mrs. Joseph  
 \*Bergen, Rev. & Mrs. John  
 Best, Miss Laura  
 Best, Miss Mary  
 Best, Rev. & Mrs. Sydney (Dorothy & Louise)  
 \*Bestvater, Mr. & Mrs. A. W. J.  
 Bestvater, Miss Marjorie  
 Bethke, Miss Annie  
 Bishop, Mr. Albert  
 Bishop, Miss Mary  
 \*Blakeman, Rev. & Mrs. Ralph  
 Boem, Rev. & Mrs. Clarence  
 Bondurant, Mr. Omer  
 Brand, Rev. & Mrs. Owen  
 Brookes, Miss Ethel  
 Brown, Mr. & Mrs. Guernsey  
 Brown, Mr. & Mrs. Jack  
 Brown, Mr. & Mrs. Wallace  
 Burnatog, Mr. Theodore  
 \*Bunnell, Rev. & Mrs. Robert  
 Canfield, Dr. & Mrs. Ford  
 Carver, Miss Ruby  
 \*Case, Rev. & Mrs. Edward  
 \*Cassel, Rev. & Mrs. Herbert  
 Cassel, Rev. Jacob  
 Clark, Dr. David  
 Classen, Rev. & Mrs. Albert  
 \*Coen, Rev. & Mrs. Harold  
 \*Contento, Rev. Paul  
 Cook, Dr. & Mrs. Clyde  
 \*Cook, Rev. & Mrs. James  
 Cooke, Mrs. Allyn (Leila)  
 \*Corwin, Dr. & Mrs. Charles  
 Cory, Mr. & Mrs. Edwin  
 Cotterell, Mrs. Ollie  
 Culter, Miss Mable  
 Curtis, Miss Lillian  
 Dalton, Miss Helen  
 Darnall, Mrs. Stella  
 Davis, Miss Grace  
 Davis, Mr. & Mrs. Russell  
 \*Dedrick, Mrs. John (Mary Jane)  
 Deibler, Mrs. Ellis (Katherine)  
 Dercher, Mr. Andrew  
 \*Dick, Miss Kathryn  
 \*Dix, Mr. & Mrs. Richard  
 Donovan, Mr. Daniel, Jr.  
 \*Dougherty, Miss Mary Helen  
 Dow, Mrs. John  
 Dunmond, Mr. Wesley  
 \*Eddings, Rev. & Mrs. Cedric

\*Eddings, Dr. & Mrs. Van  
 \*Eggleson, Rev. Lyle  
 Ekdahl, Mr. & Mrs. George  
 Everett, Mr. Roger  
 Fairchild, Miss Eleanor  
 Farnsley, Mr. Robert  
 Farson, Mr. Allan  
 Fields, Mrs. Ray  
 Frederick, Rev. & Mrs. Edward  
 Freedom, Mr. Edmund  
 Fritz, Mrs. Russell  
 Fox, Mrs. George (Olive)  
 Galle, Miss Rosalie  
 Gamble, Miss Patricia  
 Geary, Mr. & Mrs. Robert  
 Gerlt, Miss Eleanore  
 Good, Miss Thais  
 Gould, Rev. & Mrs. Howard  
 Grings, Mr. Herbert  
 Grubbs, Mr. & Mrs. Philip  
 Grubbs, Mr. & Mrs. Virgil  
 Gupta, Dr. & \*Mrs. Paul  
 Hall, Miss Lucille  
 \*Hardy, Miss Florence  
 Harris, Miss Edith  
 Harris, Mr. & Mrs. George  
 Haynes, Miss Karen  
 Heath, Mr. & Mrs. John  
 \*Heath, Miss Pearl  
 Hill, Mrs. Rowland  
 \*Hillis, Dr. & Mrs. Dick  
 \*Hoffman, Mr. & Mrs. Kenneth  
 Holland, Rev. & Mrs. John  
 Holt, Dr. & Mrs. Albert  
 Holt, Mr. & Mrs. George  
 Honer, Mr. & Mrs. Ted  
 \*Hoogshagen, Mrs. Searle (Hilda)  
 Hovey, Rev. & Mrs. Alfred  
 Humphrey, Mr. Dick  
 Hunt, Miss Marjorie  
 \*Hurlburt, Mr. Gordon  
 \*Hurlburt, Mr. & Mrs. Harry  
 Hutchins, Mr. & Mrs. James  
 Imhoff, Mr. Lloyd  
 Jackson, Rev. George  
 Jackson, Miss Louise  
 James, Miss Dyllis  
 Jantzen, Mrs. Richard  
 Johnson, Miss Marguerite  
 Jones, Miss Mabel  
 Jones, Mr. Ted  
 Jordan, Rev. & Mrs. Carl  
 \*Kapp, Mrs. Newton (Doris)  
 Keller, Dr. Frank  
 Kemptner, Mr. & Mrs. W.  
 Ker, Rev. James  
 Kingman, Miss Eleanor  
 Knapp, Rev. & Mrs. Edwin  
 Knight, Rev. & Mrs. Robert  
 Kolachny, Miss Mary  
 \*Kosher, Miss Geneva  
 Kurle, Miss Lydia  
 Lau, Rev. Alfred  
 Lawhead, Mr. & Mrs. Robert  
 Lee, Mr. Frank  
 Lee, Miss Mildred  
 Lefevre, Miss Violet  
 Leitch, Mr. Wayne  
 \*Lewis, Rev. & Mrs. John  
 \*Lewis, Rev. & Mrs. William  
 \*Livingston, Miss Mildred  
 \*Lovett, Miss Minnie  
 \*Lu, Rev. & Mrs. John  
 Lutes, Miss Martha  
 McAnlis, Rev. & Mrs. Allen  
 \*McAnlis, Mr. & Mrs. James  
 McCabe, Miss Hazel  
 McCourry, Mr. & Mrs. Mahlon  
 \*McCoy, Miss Viola  
 McDonald, Dr. Jessie  
 McDougall, Rev. & Mrs. Don  
 McDougall, Miss Janet  
 \*McDougall, Mr. & Mrs. Murray  
 \*McDougall, Mrs. Stewart (Edna)  
 McIntosh, Mr. & Mrs. Allan  
 \*McKelvey, Mr. & Mrs. James  
 \*McKenrick, Mrs. F. H. (Betty)  
 McNeal, Miss Maxine  
 Mace, Mrs. Alva (Doris)  
 \*Martinez, Mr. & Mrs. Ted  
 Mendenhall, Miss Celia  
 \*Metzger, Mr. & Mrs. Kenneth  
 \*Miller, Miss Virginia  
 \*Mirza, Mr. & Mrs. Nathan  
 \*Murphy, Dr. & Mrs. Edward  
 Narramore, Mrs. Bruce (Kathleen)  
 \*Nash, Mr. & Mrs. James  
 \*Nash, Rev. & Mrs. Joseph  
 Nash, Miss Ruth  
 Neuenschwander, Mr. Edgar  
 Neuenschwander, Mr. & Mrs. Mark  
 New, Miss Mildred  
 Nichols, Rev. & Mrs. Gladwyn  
 Nichols, Mr. & Mrs. Ted  
 Nida, Dr. Eugene  
 Nieuwsma, Mr. & Mrs. Clarence  
 Nightingale, Mr. & Mrs. Thayer  
 Northrop, Miss Mildred  
 Nurminger, Mrs. Besse  
 \*Nyman, Mr. & Mrs. William  
 Nystrom, Mr. Malcolm  
 Oehler, Miss Dixie  
 Ogg, Mr. & Mrs. Wesley  
 Olson, Mr. & Mrs. James  
 Olson, Mr. & Mrs. Lloyd  
 Otto, Miss Elise  
 Owen, Mr. Ben  
 Owings, Mrs. Duane  
 Pagard, Mrs. Bertel  
 \*Pagard, Mr. Neil  
 Pelletier, Mrs. Lois  
 \*Perkins, Mr. & Mrs. Charles  
 \*Pierson, Rev. & Mrs. Floyd  
 Pietsch, Miss Mercy  
 Pietsch, Mr. & Mrs. Timothy  
 \*Pillai, Mr. Paul  
 Pirolle, Miss Helen

Pormes, Dr. Ais  
\*Poulson, Dr. & Mrs. Ernest  
\*Powell, Mr. & Mrs. Lawrence  
\*Preedy, Mr. & Mrs. Clarence  
Preedy, Miss Grace

Quiring, Miss Mary

\*Ragsdale, Mrs. John (Ada)  
Rankin, Mr. Henry  
Reese, Miss Dorothy  
Reese, Mr. & Mrs. Paul  
Remple, Mr. & Mrs. J.  
\*Rice, Mrs. Roland (Mildred)  
\*Roberts, Dr. & Mrs. Charles

\*Sagendorf, Miss Judi  
Sanders, Mr. & Mrs. David  
\*Sargent, Miss Mary  
Sargent, Miss Edith  
Schirmer, Mr. & Mrs. Daniel  
Scoville, Rev. & Mrs. Ralph  
Senseman, Mr. & Mrs. Neal  
Septer, Miss Mina  
\*Shepherd, Rev. & Mrs. Earl

\*Simpson, Rev. & Mrs. Lawrence  
Smith, Mr. & Mrs. Cory  
Smith, Mr. & Mrs. Don  
Spindler, Mrs. Eugene (Mildred)  
Sprenger, Mr. Leslie  
Staley, Miss Sarah  
\*Sutton, Mrs. Daniel (Pauline)

\*Talbot, Mrs. Louis (Carol)  
\*Teasdale, Mr. James  
\*Teasdale, Mrs. Paul (Betty Lou)  
Telfer, Rev. & Mrs. E. J.  
Thoering, Miss Leona  
Thomas, Miss Anne  
Tolbelmann, Mr. & Mrs. George  
Toliver, Mr. & Mrs. John  
Toms, Mrs. Gertrude  
Townsend, Dr. Cameron  
\*Tuggy, Rev. & Mrs. Alfred  
\*Tuggy, Dr. David  
\*Tuggy, Dr. & Mrs. Harold  
\*Turner, Dr. & Mrs. Donald  
\*Turner, Dr. Glen

Uber, Mr. & Mrs. William  
Uhlinger, Rev. & Mrs. Andrew

Vanderslik, Rev. & Mrs. Alvin  
Van Dusen, Rev. George  
Van Hamm, Mrs. Grace

\*Walker, Mr. & Mrs. Kenneth  
Ward, Mr. & Mrs. Wayne  
\*Watson, Mrs. Mike (Dena)  
\*Weathers, Mr. Kenneth  
\*Weathers, Mr. Mark  
Webendorfer, Mrs. Helen  
Whale, Rev. & Mrs. Fred  
\*Wiebe, Miss Paula  
\*Wiggers, Mr. & Mrs. Loy  
\*Wiklund, Mr. & Mrs. Lawrence  
Williams, Rev. & Mrs. Bennett  
\*Williams, Rev. & Mrs. Robert  
Wood, Miss Janet

Yates, Miss Donna  
Yerton, Mr. & Mrs. Homer  
Yong, Mr. John  
York, Miss Denise

Zimmerman, Mr. & Mrs. Max  
Zoschke, Miss Rachel

**C**ameron Townsend once said that Wycliffe Bible Translators was formed "in the shadow of the Church of the Open Door." That was not only true of the largest independent missions organization in the world, but also of many others as well. The following ministries originated, either directly or indirectly, from the ministry of C.O.D. In some cases, the connection is simply that the founder of the organization was, at the time, a member of the church.

- Australian Aborigines Evangelical Mission, E.J. Telfer, founder and supported missionary
- Christian Jail Workers, Inc.
- Christian Fellowship for the Blind
- Christian Released Time Education, Ollie Cotterell, founder and supported missionary
- Hindustan Bible Institute, Dr. Paul Gupta, founder and supported missionary
- Immanuel Mission to Shut-ins, Max Zimmerman, founder and supported missionary
- Kentucky Mountain Mission
- Missionary Action, Inc., Gladwyn Nichols, founder
- Mission Ready, Paul Teasdale, founder and director, supported missionary
- Mission to the Migrants, Ralph Blakeman, founder and director, supported missionary
- Nigerian Youth Camp, Kathryn Dick, founder and supported missionary
- Orinoco River Mission, Van Eddings, founder
- Overseas Crusades, Dr. Dick Hillis, founder
- Open Door Children's Home
- Tokyo Evangelistic Center, Dr. Charles Corwin, founder and supported missionary
- Wycliffe Bible Translators, Summer Institute of Linguistics, Dr. William Cameron Townsend, founder; Mr. William G. Nyman, cofounder.

The church has financially supported over three hundred missionaries who were members of approximately sixty different mission boards.

## APPENDIX IV

# PAST AND \*PRESENT BOARD MEMBERS OF THE CHURCH OF THE OPEN DOOR

Alabaster, J. W.  
Allder, James  
Amstutz, Harold  
Anderson, C. H.  
Anderson, Harry  
Armstrong, George B.

Baker, Charles  
Baker, W. T.  
Baldwin, H. J.  
Barton, Victor A.  
Bassett, A. E.  
Baxter, Richard  
Bedell, Clarence  
Bennett, W. D.  
Bestvater, Arthur  
Billings, A. H.  
Bogosian, John  
Boomhower, Arthur  
Boulden, C. J.  
Bowman, J. L.  
Bradshaw, S. E.  
Brahams, A. R.  
Breeze, Ronald  
Bremner, John A.  
Brooks, Keith L.  
Brown, E. A.  
Brown, R. G.  
Burnett, Cranston

Calvillo, Clement  
Campbell, J. W.  
Canfield, F. L.  
Cant, David  
Carlson, Leonard  
Carlton, Richard  
Cassel, Herbert  
Chaffin, George R.  
Chamberlain, Don  
Christofferson, David C.  
Clapp, A. J.  
Coloneus, Carl P.  
Connor, Rev. W. W.  
Cowles, Paul R.  
Cotter, C. R.  
Crain, Jesse  
Creighton, James  
Cross, Harold  
Crumb, John  
Cunningham, Samuel B.  
Currie, Burton  
Currie, Verdon  
Currie, Warren

Davis, Ralph C.  
Davis, Russell  
Day, Wayne  
DeVries, John  
Dick, Carlton  
Dick, Otto D.  
Dirks, Norman  
Dixon, Richard  
Duerkson, John  
Dumond, Wesley

Dundas, Edwin E.  
Dunham, John

Eby, Edge  
Eitsen, Harry  
Ellis, Norman  
Ellis, Roy  
Ellison, Fred  
Emerson, R. C.  
Enns, Arthur  
Evans, Hugh B.  
Everett, Ralph  
Eymann, J. C.  
Eymann, Philip H.

Fairman, W. B.  
Fairrington, Gene  
Farson, B. M.  
Finney, Charles G.  
Fisher, C. M.  
Fisk, Charles R.  
Fleming, Robert  
Forbes, Wm.  
Forsberg, Delbert  
Fox, Samuel  
Frackelton, John  
Frahm, Dr. Fred  
Fraser, Wm.  
Frenger, Paul R.  
Friant, Kenneth  
Friesen, Abraham  
Friesen, A. K.  
Friesen, Ted K.  
Fritsen, Arthur  
Fritsen, Nestor  
Fullerton, H. W.  
Funk, George

Garner, David W.  
Garner, D. W.  
Garner, F. C.  
Garrett, James W.  
Gerwig, E. F.  
Gibson, Robert  
Goertsen, Henry  
Green, Charles  
Greenleaf, John  
Grigsby, L. E.  
\*Grondahl, Robert

Hagerty, Earl  
 Hale, W. R.  
 Hall, H. O.  
 Hall, Omer D.  
 Hammond, W. J.  
 Harrington, Alan L.  
 Harris, Donald  
 Harshman, C. A.  
 Hartzell, L. S.  
 Havens, Charles C.  
 Havermale, A. H.  
 Hazelen, Wm.  
 Heath, Cyril  
 Hoffman, Norman

Hoffman, Robert  
 Howell, Henry R.  
 \*Holt, Albert C.  
 Holt, Leon A.  
 Hope, C. D.  
 Hunt, H. C.  
 Hunt, W. W.  
 Hunter, Earl  
 Hunter, Roy A.  
 Hunter, Wm.  
 Hurst, S. T.  
 Irving, George R.  
 Isaac, David

Jackson, George W., Jr.  
 Jacques, Kenneth  
 Jamison, A. R.  
 \*Jensen, Ervin  
 Johnson, Andrew J.  
 Johnson, H. Norton  
 Johnson, John R.  
 Johnson, Wayne  
 Jones, Evan R.  
 Kaye, John F.  
 Kenagy, Paul  
 Kendall, Herbert L.  
 Kerr, W. C.  
 Kevorkian, Albert  
 Keyes, Henry S.  
 Kilgore, Richard  
 Killion, Curtis  
 \*Killion, Ray  
 King, George R.  
 Kinard, Percival  
 Kirby, Milo B.  
 Kirkpatrick, Ira D.  
 Kitabjian, David  
 Kitabjian, James  
 Kober, Kenneth  
 Korn, Donald  
 Krueger, Michael  
 Kuester, H. C.  
 Kuhns, F. J.

Larson, Andrew  
Larson, H. Chris  
Laughlin, Harry T.  
Leggett, James  
Lerma, Philip  
Lilyquist, Rodney  
Louthan, Edward  
Lowe, James M.  
Lundstrom, Louis  
Lux, C. A.

McKay, T. G.  
McKinnon, James  
\*McDougall, Colin  
\*McDougall, Murray  
McLachlan, Robert

Malie, John V.

Maljanian, Ed  
Manthorne, Frank  
Manthorne, Merton  
Markham, Leigh H.  
Markley, John Roy  
Marsh, Charles  
Martin, Jesse R.  
Mason, J.  
Matossian, A. K.  
Matossian, James  
Maxwell, A. A.  
Meier, S. Arthur  
Menard, Charles E.  
Mercado, Alfred  
Michel, Carlos H.  
Miller, Amos B.  
Minturn, Alvan D.  
Mire, Don  
Mitchell, A.  
Mitchell, W. F.  
Monson, Robert  
Morris, Wilber  
Morrison, Joseph  
Multhauf, C. J.  
Myers, Ray

Nelson, Otto  
Nelson, Rodney  
Nettle, E. R.  
Nichols, Gladwyn  
Nicholson, Wm.  
Northrop, Barker  
Nyman, William

Ogg, Wm. D.  
Olds, Allen M.  
Olson, Lloyd  
Olson, Warren  
Overstreet, B. E.  
  
Pearson, Charles H.  
Penner, Kenneth W.  
Perkins, Charles  
Peru, Samuel  
Peters, Robert  
Petersen, Fred  
Peterson, Donald T.  
Peterson, Leonard  
Pike, W. H.  
Plunkett, M. D.  
Poole, Eugene  
Prunell, Robert H.  
Purcell, Orville O.

Raynor, Jesse E.  
Ratzlaff, Stanley  
\*Reese, Bernhard  
Remple, John A.  
Reynolds, J. F.  
Richards, R. H.  
Roberts, Evan  
Robinson, R. B.  
Robison, James  
Rose, D. A.

Rothwell, C. L.  
 Scharf, William  
 Shaw, U. J.  
 Sneybe, William  
 Smith, Clifford  
 Smith, Herschel  
 \*Smith, Don C.  
 Smith, M. L.  
 Soderberg, Joel  
 Spink, Charles  
 Sprinkel, W. R.  
 Starr, W. W.  
 Steele, William H.  
 Stevens, Merton  
 Stewart, Lyman  
 Stouffer, J. E.  
 St. George, Elmer  
 Sutton, Richard  
 Swan, Jack

Terry, J. A.  
 \*Terry, Paul  
 Thome, W. M.  
 Thomson, R. O.  
 Toogood, Robert  
 Tomkins, Harold  
 Trowbridge, J. B.  
 VanHazelen, William  
 Vaus, James A.  
 Visser, Fred

Walker, Kenneth  
Walker, Wayne  
Wall, Frank  
Wallace, Roy  
West, H. D.  
Wheatley, W. A.  
White, Frank  
White, Wayne  
Whitewell, C. B.  
Wicker, George P.  
Wiebe, Aron  
Williams, Robert  
Willian, Robert  
Wilson, Jack F.  
Wilson, Nils  
Winter, Wilford  
Witt, Eric  
Witt, Kenneth  
Witt, Richard E.  
Witt, Ted  
Wood, Billy J.  
Wood, E. W.  
Woods, C. N.

\*Board members as of June 1985.

## APPENDIX V

### CHARTER MEMBERS OF THE CHURCH OF THE OPEN DOOR

*Listed in the order in which they signed the church constitution*

Lyman Stewart	Mrs. Julia B. Ringrose	F. J. Pursell	Mrs. Sibyl C. McMillin	Mary H. Cole
T. C. Horton	Mrs. E. C. Fairman	Mrs. John Frackelton	Mr. J. H. Bule	Mrs. Lillie Vaus
Anne L. Horton	W. B. Fairman	Allan H. Morrison	Mrs. J. H. Bull	James A. Vaus
R. A. Torrey	Flora H. Pierson	Miss Carolyn Pritchard	Mrs. C. I. Jacobson	Florette Meyer
Barker Northrup	Harold E. Cross	Mrs. W. A. Noble	Wm. E. Silverthorn	Edwin B. Singer
William Thorn	Lela E. Cross	W. A. Noble	Mrs. Goldva D. Koch	Edith M. Singer
Elizabeth V. Thorn	Mabel Lila Merrill	A. H. Cate	Nicholas E. Koch	Orie McCoy
Dr. George B. Armstrong	Mrs. L. E. Grigsby	Mrs. A. H. Cate	Mrs. Christiana Wardwell	Sara L. Reilly
Mary E. Armstrong	L. E. Grigsby	John Frackelton	Donald Rigg	Helen M. Ridgen
Mary B. Hill	Annie R. Wilson	Miss Anna Clitheroe	Mrs. Frank J. Rigg	Dr. Chas. R. Clapp
Jennie M. Day	Ruth P. Horton	John H. Benson	Frank J. Rigg	Mrs. Chas. R. Clapp
Ada L. Merrill	Richard Karl Schade	George W. Gray	Henry S. Keyes	Chas. A. Knight
Mrs. George P. Wicker	T. C. Ringrose	Mary N. Spooner	Bessie G. Keyes	L. P. Bredt
George P. Wicker	Julia C. Pressly	Quenton Bredt	Frances Wardwell	Frank L. Hager
William F. Mitchell	Betty A. Pierson	Anna L. D. Pearn	Katharine R. Fehr	Eva M. Hager
Elizabeth C. Steele	H. J. Baldwin	Rowene E. Armstrong	Emma C. Forster	F. H. Ottelien
Lawrence Westmoreland	Mrs. H. J. Baldwin	Herbert W. Stephen	Florence J. Books	Raymond J. Alder
Mrs. L. Westmoreland	Mrs. Armina Denison	Marie Henriette Pinkerton	Christian M. Books	Mrs. R. J. Alder
Thomas J. Molyneux	Otto J. Nelson	Ruth Saada Pinkerton	Ruby B. Frahm	Miss M. E. Clarke
Jennie Miller	Mrs. Otto J. Nelson	Mrs. A. H. Cassett	F. W. Frahm, D.D.S.	A. R. Brahams
Rose F. Oliver	L. F. Knaak	Margaret Ulrich Pinkerton	Mrs. Ella C. Wheeler	Mrs. A. R. Brahams
E. Anna Rowland	Jno. C. Potts	Cora Cohman	Eva Rodgers	Mrs. George Johnson
Lydia A. Rockel	Lula M. Crowell	Mrs. C. E. Manby	Mrs. David Robson	George Johnson
Mabel C. Lincoln	Faith L. Rexroat	Mrs. A. J. Johnson	Paul Evans	Mr. Jas. F. Ayers
Frederick L. Wood	John A. Reese	Fred Thomas	Mrs. William Evans	Mrs. Jas. F. Ayers
Hawley E. Staples	Katharina Ingalls	Mrs. Sylvia A. Thomas	Thos. L. Harris	Theodora B. Engle
Mrs. Jane Staples	Monna B. Watkins	Edna R. Dafford	Oren Waters Evans	Mrs. Ada Ottelien
Herbert John Ranton	Joy R. Watkins	Ruth Ulrich Pinkerton	Louis John Birge	Mary E. Clarke
Mrs. May L. Manchester	Eva Shaw	B. G. Pinkerton	Louis H. Evans	George Brahams
Mrs. Mary F. Meakee	C. N. Woods	Andrew J. Johnson	Miss L. Esther Camp	Lester Louis Alder
Mrs. Elizabeth A. Dillin	Mrs. C. N. Woods	Goldie E. Barman	R. Cordell Holland	Webster Brahams
Niels P. Hansen	W. F. Carlson	Fred O. Wilkins	George Cunningham	Charles Marsh
Edith G. Harris	Jack R. Johnson	Mrs. Fred O. Wilkins	Mrs. Hattie Fancher	Joseph Dennison
Robert M. Linton	Mrs. E. G. Alexander	George Funk	Mrs. Tillee Larson	Hilda F. Barnard
W. H. Steele	Percy Hart Alexander	Miss C. Juanita Hodgman	M. D. Plunkett	Kenneth Dennison
Jesse E. Brown	Bertha May Jamison	Allen C. Dunham	Mrs. Etta May Plunkett	C. H. Dennison, Jr.
Mrs. F. R. Stanley	Carl H. Westcott	Harry A. Hampton	Haldene M. Plunkett	Mr. Rolla Carey
Frank R. Stanley	Mrs. A. R. Jamison	Agnes W. Hampton	Mrs. Lucy R. Redmond	Ralph Clyde Scoville
Mrs. Evan R. Jones	A. R. Jamison	John McKnight	Harold Redmond	Miss Elsie McCoy
Evan R. Jones	Fred R. Rupp	Sheldon H. Caswell	G. Edward Redmond	Mr. R. E. Rednall
E. E. McElderry	Nancy Wirich Emery	Carrie A. Caswell	Ragnild E. Miller	Mary Julia Hall
Gertrude B. Wells	Allie E. Campbell	Peter Taylor	Clara Hoffman	Mrs. Eunice M. Wagoner
Louise Wells	Lucile Crews Marsle	Mary A. Taylor	Miss Gilma Barnard	W. S. Gaston
Mrs. Mary C. Rinehart	Charles H. Marsh	Charles A. Bright	Julia Barnard	Mrs. Sylvia Gaston
S. S. Rinehart	Sarah E. Conaway	A. Genevieve Lord	Agnes H. Barnard	Mary E. Broherll
Helen Blackman	Clara K. Campbell	C. C. Reid	Mrs. S. B. Cunningham	Mrs. Larale E. Hurst
Mrs. Clara Y. Miller	Mrs. J. M. Richardson	John A. Crisler	Winifred A. Murfin	Mrs. Isabella Smith
Mr. John K. Miller	Jean Richardson	Mrs. Frances West	Helen C. Reilly	Christian A. Nissen
Miss Ellen M. Diegelman	Russell Olger Richardson	Harry B. West	S. B. Cunningham	Miss Margrette Vestergard
Mrs. L. Bryson	Blanche Craven	Anne Bobertz	Robert Burke	Mrs. Catherine Jones
Mrs. Emma Northrup	Lydia Golden	Augusta Johnson	Mrs. D. R. vanSickle	Mrs. Mae Clarke
Miss Annie E. Thomas	Bertha Golden	Elizabeth Handerson	Miss H. Ruth Chadbourn	Mrs. Lillian Estelle Schrotzberger
Mr. Paul S. Barnard	P. A. Mitchell	Margaret K. Rohrbach	Mrs. Margaret Horton Morgan	J. F. Strunk
Lawrence T. Haseltine	Mr. M. D. Sedam	Henry J. Rohrbach	Mrs. J. W. Alabaster	Morris Moon
Mrs. L. T. Haseltine	Mrs. M. D. Sedam	Mrs. Annie Dailey	J. W. Alabaster	Christian Petersen
W. F. Albright	R. W. Sedam	Mrs. M. H. Warder	Marie Ervin	Mrs. C. Petersen
M. R. Kilaehny	D. C. Long	H. E. Grings	Callie Lindvoth	Mrs. Edith B. Wilkins
Miss Mildred Lee	Reginald H. Rogers	Mrs. Willamay Henderson	Dr. and Mrs. F. H. Kuhrs	Walter G. Wilkins
Miss Annie Nisbet	Katherine Fimby	Mrs. Chas. Pearson	Mrs. J. H. Hedden	Harry C. Vernon
Samuel Pena	Anna Rouff	Chas. H. Pearson	Mr. A. M. Knudsen	

#### Footnote to Charter Members List

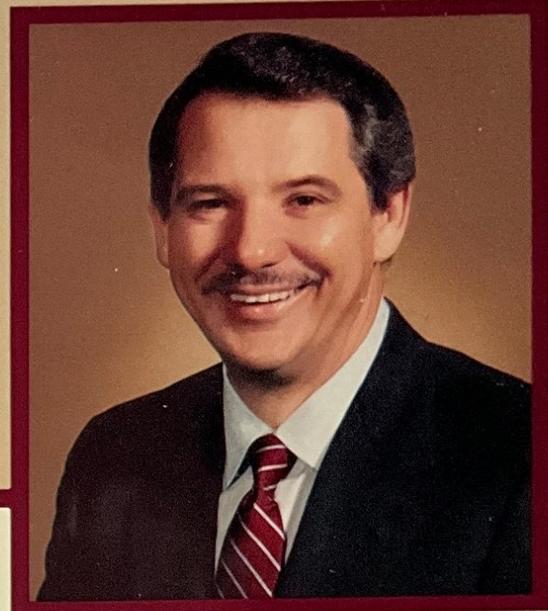
Histories of the Church of the Open Door, including this one, have always referred to 86 charter members. That figure needs to be qualified. There were 87 signatures affixed at the organizational meeting on September 3, 1915, but one person, Barker Northrup (the first church secretary), signed twice! At the September 3 meeting "it was decided that the Charter should be left open until the last of September to receive Charter Members." Minutes of the next congregational meeting, September 17, 1915, record that "On motion it was decided that the Charter should be left open until the end of October [underscore is in original handwritten minutes] for the reception of members." As a result there are 352 names listed here as charter members.

## APPENDIX VI

### SELECTED SOURCES

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- Williams, Robert and Marilyn Miller. *Chartered for His Glory, Biola University, 1908-1983*. La Mirada: Biola University, 1983.

## ABOUT THE AUTHOR



G. Michael Cocoris is the seventh pastor of the Church of the Open Door.

The son of a Greek immigrant, young Michael was christened in the Greek Orthodox Church, but it was not until he was in high school that he had a personal relationship with the Lord. From the time of his conversion Mike felt a call to preach.

His college days were spent at Tennessee Temple University, and were followed by four years of graduate study at Dallas Theological Seminary, where Mike earned his master of theology degree. He traveled extensively as an expository evangelist, and served for several years as an adjunct faculty member at Dallas Seminary. In 1984 he was awarded the honorary doctor of divinity degree by Biola University for his contributions to the evangelical community.

Dr. Cocoris and his wife, Judy, are the parents of three children. They reside in Arcadia, California.

*More information on the life of G. Michael Cocoris is given in chapter 7 of this volume.*

